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A

C A V E A T

Against the

P R E T E N D E R:

Being a short, but impartial

H I S T O R Y

Of some of the

Assassinations, Murders, and inhumane Slaughters,
committed by *Papists* upon *Protestants*:

With a particular Account of the

Massacres of *IRELAND* and *PARIS*,
and of the Bloody *INQUISITION*.

A N D A L S O

An *ESTIMATE* of the Proportion of the Lands of the Na-
tion, formerly possess'd by the Church of *ROME*, and which
would be again in their Hands, should *Papery* return.

To which is premis'd,

Some Account of *POPISH Principles*; shewing, that
they necessarily lead to all this Barbarity; and particularly,
that if ever a *Popish Prince* usurp the *British Throne*, he is
bound by all that is sacred, to extirpate and destroy his *Pro-*
testant Subjects, upon Pain of Damnation.

*All that is dear to us, must be irrecoverably lost, if ever the Designs
of a Popish Pretender, bred up in the Principles of the most ar-
bitrary Government should take Place.*

Queen *Anne's* Speech to the Parliament, April 1, 1708.

L O N D O N:

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C. A. V. E. A. T.

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P. R. E. T. E. N. D. E. R.

The following are the

H. I. S. T. O. R. Y.

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The INTRODUCTION.



It has been observed, not without good Reason, that the Protestants of this Island have retain'd, ever since the Happy REFORMATION, some-what a peculiar Aversion to *POPERY*: The Name and Thing was hated by them, and rais'd in them a sensible Horror: And it's as easy to observe, that this just Aversion is now very much worn off: Upon what Occasion and Grounds is not my Business at present particularly to enquire; 'tis certain Popery is the same Thing it us'd to be; its Doctrines as corrupt; its Worship, Discipline and Practice as vile as ever; it has not one more amiable Feature to recommend it, than formerly, when our Fathers view'd it with so much Indignation; and yet what they loath'd, we love; what they fled from, as from the most deform'd, devouring Monster, we open our Arms to embrace. Unhappy Change!

That this is no groundless Insinuation, is too evident from a Train of Facts, the lasting Reproach of an unthinking People. What else can mean our Fondness for a Popish King, the mad Project for bringing in the Pretender? Do not we wrangle, dis-

pute, swear, and hang for him? Let *Preston, Newgate, Tiburn* witness to what I say: I shou'd indeed be loth to

* M. Gyl- think there's any just Foundation for what
lenburgh. a * Minister of a foreign Potentate formerly
suggested, viz. *That nine Parts in ten are in the Pretender's Interest*: or for the Confidence of a noted Churchman, now under the Displeasure of the Government, that they have Strength enough of themselves, without any foreign Aid, to carry on the present horrid Plot, and execute their Designs. In the mean time our late Conduct has been such, as not only encourages the most desperate Attempts of our Enemies to ruin us, but in some measure supports their Lyes to disgrace us. Nine to one for the Pretender! for Chains, Fetters, wooden Shoes and a Breaden God! O *Britain*, who hath bewitched thee? whither wilt thou cause thy Shame to go?

A great deal has been written, with good Judgment and clear Reasoning, to bring these deluded People to their Senses, and recover them, if possible, to their right Mind. It has been proved beyond all Contradiction that King GEORGE is *our only rightful Sovereign*; that he has the same Title to his Crown that all other rightful Princes in the World have to theirs, viz. *The Laws and Customs of the Country where they Reign*; it has been prov'd by an uninterrupted, unstained Course of Action hitherto, how well his present Majesty deserves the Crown he wears; it has been prov'd that we can never have the Pretender without Popery, nor Popery without Misery, Slavery and universal Desolation; a Thing so notorious, that the Experience of all Mankind confirms it; there being no one Instance in the whole World to the contrary, (*i. e.*) no Kingdom, Nation, nor People upon the Face of the Earth, where Popery has its full Sway, but it carries all Sorts of Miseries in it, Oppression to the Bodies, and the most Brutish Tyranny over the Consciences of Men: And yet alas! none of these Considerations move

us; no Prescriptions, no Medicines have yet been effectual; but the Wound seems incurable; and it looks as if the obstinate Patient must die of his Disease; either these desperate Men must themselves fall a Sacrifice to National Justice; or, which one wou'd think they are resolv'd upon, involve themselves and their Country in the common Calamity.

The Pretender return! What Flames will this kindle? What burning of Towns, and ransacking of Cities? What Plunder and Rapine? How will the wretched Inhabitants tear out one another's Bowels, and the Land become a Field of Blood? And what Blindness, Superstition, Ruin of all Religion, and utter Waste of Conscience, would be the Issue of his Success! O *Britain*, bethink thy self a little, and don't desperately rush upon thy own Destruction, which thou wilt find as inseparable from Popery and the Pretender, as Light from the Sun, or Heat from the Fire.

That this is not mere Declamation, and design'd for Amusement, a little Inspection into that *Mystery of Iniquity*, we call Popery, wou'd convince the Reader, even to Amazement: But these Papers must be confin'd to a narrower Compass, and shall only fix upon one single Point of Popery, that of *Persecution and Cruelty*, so natural, and even essential to it: I shall make it appear that *Popery* is a *Religion set on Fire of Hell*, the true Molock and Tophet that devours and consumes all Protestants thro'out the Earth, that are not by interposing Providence rescu'd from its Jaws; and if hereby our Aversion to Popery, once so general and always just, may be awaken'd in any, that at present seem to have forgot and mistook their greatest Enemy, the End of this Undertaking will be so far answered.



C H A P. I.

An Account of Popish Principles, tending to Persecution.

AND here I must desire the Reader's Patience, while I carry him thro' a short History of Popish Principles and Practices relating to this Matter. I begin with their Principles, that none may think the Facts we charge upon them are accidental, the occasional Sallies of a furious Zeal; I shall on the other Hand make it evident, that all the Cruelty they are guilty of towards Protestants, is the natural Effect of their avow'd Principles.

1st. 'Tis one of their Principles, and the main fundamental Article of their Religion, That the Pope of Rome is Lord and Sovereign of the whole Church on Earth, Supreme, independent, and unaccountable to any Creature; he is no Papist that does not profess this: Accordingly when they crown their Popes, they invest them with this Imaginary Sovereignty, in the following Words, *Accipe † Thiaram hanc*

† Vid. *tribus Coronis ornatam*, &c. "Receive this Pontif. Rom. "Diadem adorn'd with three Crowns, and "know yourself to be the Father of Princes and Kings, Governour of the World, and Vicar on "Earth of our Saviour Jesus Christ. Agreeable to this is that of the * Council of *Florence*; "We

* *Anno 439. Sess. ult.* "decree, say they, that the Pope of *Rome* "has the Supremacy over all the World, "and that the Pope is Successor to St.

"*Peter*, true Vicar of Christ, Head of the whole "Church, Father and Teacher of all Christians, and "that to him in St. *Peter*, was committed by our Lord "Christ, full Power of feeding, directing and governing the Catholick Church. To the same Purpose Pope *Boniface 8th*, who having assumed to himself the
Title

Title of the Lord and Monarch of the World, pretends to justify his supreme Authority, from the Words of the Prophet *Jeremy*, cap. 1. 10. *I have this day set thee over the Nations and over the Kingdoms, to root out, and to pull down, and to destroy, &c.*

Nor do they leave this Matter indifferent, and propose it as Speculation, but insist on it as of the last Importance; roundly asserting, 'tis * absolutely necessary to Salvation that every humane Creature be Subject to the Pope: * *Extravag. Com. lib. 1. Tit. 8. cap. 1.* And to such a Height do they carry their Sovereignty, as even to insult and trample on Crown'd Heads as their Vassals. The Emperor, says the Book of sacred Ceremonies, as soon as he sees the Pope, adores him on his Knees, with his Head uncover'd; and again, when he approaches the Steps of the Papal Throne, he bows the Knee; and when at last he comes to the Pope's Foot-stool, with Devotion he kisses his Feet; and thus they tell you is fulfilled that of the Prophet *Isa. 44. 23. They shall bow down to thee with their Face towards the Earth, and lick up the Dust of thy Feet.* How is this accomplished, saith || *Turrianus*, unless in || *contra Sa-deel p. 14.* kissing the Pope's Feet, as the Event now proves.

2ly. It is a Principle with them that this mighty Sovereign is endued with a Spirit of Infallibility; that he cannot err in Matters of Faith; that his Dictates and Decisions (when in the Chair) are a Law to the whole Church, bind the Consciences of all Men, and what they are oblig'd to submit to, on Penalty of mortal Sin and Damnation: Thus *Gratian*, All the Sanctions of the Apostolick See are to be understood as if confirm'd by the Voice of *St. Peter* himself. The Reason given for this is, because the Pope, as *St. Peter's* Successor, has the very same infallible Spirit he himself had: Nor will they allow any Exception to the Pope's Authority, but Reason and Conscience and all must be resign'd to him

him without † reserve; if the Pope, saith * *Belarmine*,
 shou'd err in commanding Vice or prohi-
 biting Vertue, the Church is bound to
 * *de Rom. Pontif. lib. 4. cap. 5.* believe Vice to be Good, and Vertue to
 be Evil, or it wou'd Sin again Conscience;
 and saith the Canon Law, if the Pope should

draw infinite Numbers with him into Hell, yet we must
 not find Fault with him or reprove him: Sometimes
 they tell you the Decree of the Pope and the Decree of
 God is one Decree; and it seems when they find it for
 their Purpose, they can set the Pope even above God;
 witness his Power, which they plead for, over the Law
 of God, as to determine what shall be admitted as such:

We with Reverence, says * *Getzer*, receive
 * *Defens. de verb. Dei. p. 16.* that only for the Word of God, which the
 Pope, out of St. *Peter's* Chair, as supreme
 Master of Christians, and Judge of all
 Controversies, does by a definitive Sen-
 tence propose unto us; witness his Power to interpret
 the Law of God, *i. e.* put what Sense He pleases upon it.
 The holy Scripture, says *Hofius*, (with a Blasphemy
 scarce ever out done by the wildest Atheist) if it be not
 interpreted according to the Sense of the Church of
Rome, is not the Word of God, but the exprefs Word

† It may seem strange that Men of Learning among them shou'd so
 tamely yield to so unreasonable an Usurpation; and yet more strange that
 they shou'd be in earnest, when they profess to believe all their senseless
 Decisions; but the Answer the Neapolitan Abbot gave to

† Obser- the Writer of the † *Frauds of Popish Monks*, when press'd
 vations on a with this Matter, may unravel the Mystery; he said, he
 Journey to believ'd them (*i. e.* the Pope's Decisions) to be infallible
Naples, p. 7. with the *Faith of the Will* rather than the Understanding;
 adding, I can indeed find nothing, that in a humane Way
 can perswade me of the Truth of them; but I perceive in my Soul a se-
 cret Byass, perswading my Will to believe them: Which Byass, or secret
 Inclination, is nothing else but that Baptismal Grace, that is infus'd
 into all Christians at their Baptism. Agreeable to which is
 ‡ *Append. ch. 7. Sect. 8.* that of *Cressie*, ‡ "The Wit and Judgment of Catho-
 "licks, is to renounce their Judgment, and depose their
 " Wit.

of the Devil; witness his Power to dispense with the Law of God. The Pope (who represents on Earth, not mere Man, but true God) has an Heavenly Power, say they, and therefore changes the Nature of Things. In those Things that he wills, his Will is instead of Reason; nor is there any one that can say unto him, what dost thou? for he can dispense above Law; he can make Justice Injustice, by altering and amending Laws, and he has a * Fulness of Power. And with the like Impudence was that of the Monk at *Tours*, mention'd by *Stephanus*, who told his Auditors, that if Christ and the Pope were by him, and the one commanded one Thing, and the other another, he wou'd obey the Pope, rather than Christ.

*Decret.
Greg. Tit.
7.c.3.f.40.*

* *Innocent
III. Gloss.
ad Decret.
Greg. Tit.
7.c.3.f.40.*

3^{ly}. 'Tis another Principle of the Roman Church (easily infer'd from what goes before) that the refusing Subjection to the † Pope as Head and Sovereign of the Church, is *Heresie*, and whoever are guilty of it, are to be accounted *Hereticks*: Not every One that is guilty of an Error in Matters of Faith (says the *Trent Catechism*) is presently an *Heretick*, but he that despiseth the Authority of the Church; *Bellarmino*, in his seventh Note of the Church, expressly affirms, that Union with

† Some indeed place their Infallibility and Sovereignty over Conscience in a general Council, or in a general Council with the Pope at the Head of it. Thus the general Council of *Constance* declares it had Power immediately derived from Christ, which every Person, of what State or Dignity soever, is obliged to obey in Matters of Faith, *Sess. 4. 5.* And that the Church has this Power, the Council of *Basil* declares to be an Article of Faith, which he that obstinately resists and denies, is an *Heretick*, and cannot be saved, *Sess. 12. 33.* And else where the same Council declares, that he's an *Heretick* and *Blasphemer*; that denies a general Council can err in Matters relating to Faith and Manners; and that all Men are bound to receive whatever they teach: *Vid. Bin. Tom. 8. Page 135.* But the Power is the same wherever they lodge it; whether in the Pope, or a general Council, or both, and equally terrible to Protestants.

the Pope and Church of *Rome* was always look'd upon as a Mark of the true Church; so that whoever will not call the POPE Lord and Master, take him for Christ's Vicar, and drink the horrid Cup of his Abominations, are *ipso facto* cut off.

4ly. They further maintain, and it may be reckon'd one of their Principles, that as all Protestants are Hereticks, so, as such, they stand depriv'd of all Rights, Claims, Immunities, whether religious or civil; They have no Interest in God's Covenant, they are out of the Pale of the Church, have no Faith, no Baptism, no Promise of Salvation, without Hope and without God in the World. The Protestants, says * *Bel-*

* *de Eccle. larmine*, cannot maintain that they hold *Milit. l. 3.* Communion with Christ the Head, for *cap. 5.* Christ is the Head by internal Influence,

the Pope by external, nor can any one be subject to Christ who is not subject to the Pope. And there *Delrio* undertakes to prove, that Magick is as necessary an Attendant on Heresy, as the Shadow on the Body, because says he, the Devils have taken up their Habitation in Hereticks, as heretofore in Idols. And for civil Rights the Case is equally clear: The *Lateran* Council under *Innocent III.* declares all Hereticks, their Defenders and Abettors infamous, incapable of being admitted to publick Offices or Councils, to be Witnes-

ses, to make Wills, or to enjoy inheritance &c. Hereticks loose all by their Heresie, says one of their † *Doctors*, which they enjoy by civil Right. Subjects owe

no Allegiance to their Prince, the Child, by the Heresy of the Father, is free from all Obligati-

on to Obedience; and the Father, says * *Admonit. to Nobil. of Eng.* Cardinal * *Allen*, is bound to disinherit his Son, if he will be a Protestant; Ser-

vants owe no Obedience to their Heretical Masters, nor is the Wife || bound to render due Benevolence to her Husband,

if

if he be an Heretick. Hereticks may not be term'd either Children or Kindred, but according to the Law, let thy Hand be upon them to shed their

* Blood: And as for their Estates, these are forfeited, their Goods immediately confiscated according to the *Lateran*

* *Gloss. in Decret. lib. 5.*

Council; so that all Wills, Sales, Contracts, &c. from the Time of their Heresy, are null and void. If a † Debtor has promised

† *Angelus sum. verb. Hæret. n. 15.*

under Penalty and with an Oath to pay an Heretick, he is not bound to do it, nor to * restore any Thing deposited in

* *Simanca Instit. Cathol. Tit. 45.*

his Hands. In short, Heresie is an universal Forfeiture of Estate, Liberty, Life, &c. So that all Prelates, Princes, Emperors, &c. fallen into Heresy, shall be understood to be

* depriv'd of all their Benefices, States, Kingdoms and Empires without further † Declaration, and their Goods, Kingdoms, Empires shall be understood to be

* *P. Pius 4th, in Fa. Paul's Hist. of Council of Trent. p. 49.*

common and belong to those Catholicks who can get them. In a word, there can

be no Authority against Holy Church, nor out of it; No Legal Acts of Parliament, or Legal Parliaments; no

† It has, it seems, been made a Question, Whether these Forfeitures of Hereticks are to be dated from the Time of their Heresy, or from the Declaratory Sentence of the Judges of Heresy: Many of the *Popish* Casuists are of Opinion, that from the very moment of the Infection of Heresy, the Hereticks are *ipso facto* depriv'd of all, without waiting the Sentence; but there needs be no Dispute about this matter, since the Church has taken care to pronounce the Sentence against all Hereticks on Earth, which is done every Year at *Rome*, on *Maunday Thursday* (the Day on which our blessed Saviour gave the Mandate for celebrating the Sacrament of his Supper). By this Sentence or Bull (which is accounted sacred and inviolable, and confirm'd by more than twenty Popes) all Hereticks without Exception, are laid under the Curse, and declared Excommunicate. This famous Bull after a suitable Preamble or Introduction (wherein among other Things, is set forth, That

no Persons of Honour for Peers, all being infamous ;
So neither can there be Freeholders to chuse, or be cho-
sen for Commoners, since there are no

Vid. *Prac-
tical Divinity
of Papists*, pa.
365.

Proprietors: The Consequence of this is,
as a learned Man observes, that the Pro-
testants (we in *England* particularly)
have no Government, no King, no Sub-
jects, no Parliaments, no Laws, no Li-
berties, no Property, and indeed none of the rest, be-
cause not the last.

5ly. The Pope being universal Lord, King of King's,
and Lord of Lords, for so they call him, they make all
the Princes on Earth dependent on him for their Crowns,
subject to his Authority, bound to execute his Commands
on the highest Penalties.

the Bishops of *Rome* have been wont solemnly to exercise the Spiritual
Sword of Ecclesiastical Discipline, and wholesome Weapons of Justice,
by the Ministry of the supreme Apostolate, to the Glory of God, and
the Salvation of Souls) begins thus ; " We Excommunicate and Ana-
" thematize, in the Name of God Almighty, Father, Son, and Holy
" Ghost, and by the Authority of the blessed Apostles *Peter* and
" *Paul*, and by our own, all Hussites, Wickliffites, Lutherans,
" Zwinglians, Calvinists, Hugonots, Anabaptists, and Apostates from
" the Christian Faith, and other Hereticks by whatsoever Names they
" are called, and of whatsoever Sect they be, as also their Adherents,
" Favourers, &c. together with all, who without our Authority, or
" that of the Apostolick See, knowingly read, keep, print, or any
" ways, or for any Cause whatsoever, publicly or privately, on any
" Pretext or Colour, defend their Books containing Heresie, or treat-
" ing of Religion ; as also, Schismaticks, and those who withdraw
" themselves, or recede obstinately from the Obedience of us, or the
" Bishop of *Rome* for the Time being. Further, We Excommunicate
" and Anathematize all and singular, of whatsoever Station and De-
" gree, or by whatsoever Name call'd, who appeal from the Orders or
" Decrees of us, or the Popes of *Rome* ; and all, who by themselves
" or others, give Intelligence of Matters relating to the State of
" *Christendom* to Hereticks, to the Prejudice of the Catholick Religi-
" on, or who any ways afford them Council, Assistance, or Favour.
This famous Instrument is affix'd to the Doors of the *Lateran*, and
St. *Peter's* Churches at *Rome* ; and is by the Pope's Command, so-
lemnly publish'd in *Popish* Churches, up and down the World, once a
Year, at the Time when the People are met, for the Celebration of
Divine Service.

And

And particularly, 1st. They maintain, that no Prince, not subject to the Pope, *i. e.* an Heretick (or Protestant) has any Right to his Crown, neither Hereditary, Parliamentary, or any other Way whatever. This is plain from what was said before; and is the current Doctrine of the Church * *de Pontif. of Rome*. Princes, says * *Bellarmino*, are *Roman. l. 5.* received into the Church with an express or *tacit* Compact, that they shall submit their Scepters unto Christ, defend and preserve the Faith, under the Penalty of forfeiting their Crowns; therefore, if once they fall into Heresy, or turn Enemies to Religion, *they may be judged by the Church*, and deposed without any Injury to them. And || *Vasquez* determines to the same Purpose; That 'tis in the Pope's Power to punish || *Foulis Pop. Princes*, and that the Crime of Heresy *Trea. pa. 39.* is of such Force, that no Hereticks are capable of Rule; so that the Kingdom must chuse some Body else, *viz.* Him whom the Pope may assign, and if they refuse, he may bring him in by Force of Arms. He is a Tyrant, says one of their * *Doctors*, who holds his Kingdom against the Pope's Mind. And says † another, *Propter Heresin Rex non solum Regno privatur, &c.* A Prince is not only himself deprived of his Kingdom for his Heresy, but his Sons are rendred incapable of Succession. *Becan*, a famous *Jesuit*, Confessor to *Ferdinand* the second, undertakes to prove, that the Pope may, by a double Title, deprive Kings of their * *Crowns*: And the first is, because, * *Controuv. Angl. pag. 115.* says he, He may, if they are contumacious, deprive them of their Life, *Ergo & Regno nemo dubitat*. *Bannes* maintains, that after the declarative Sentence pass'd of Heresy, it's unjust in the Prince to retain the Possession of his Kingdom, and exercise Jurisdiction over his Subjects, and that his Sub-

ject

jects are bound to withdraw their obedience from him, and make War against him, *si Vires illis suppetant*, i. e. if they be able. The same *Bannes* adds, that it is the more common Opinion, with *Aquinas* and his followers, that Subjects may lawfully do this, if they can, before the Sentence declaratory; so that according to these Men and their Principles, Protestant Kings are no Kings; the Pope has depriv'd and curs'd them; nor can any pay Allegiance to them, but they bring themselves under the same Curse.

2dly. Princes being thus the Pope's Creatures, they take an Oath of Fealty to their spiritual Sovereign, at the Time of their Coronation, by which they are bound to defend the Church, to destroy Hereticks, and in general devote themselves to the Pope's Service and Pleasure. Pope *Innocent III*, made our King *John* swear Allegiance to him in this Form, *I John, King of England, &c. will be Faithful to the Church of Rome, and to my Lord Pope Innocent the third, &c.* And the like Oath is requir'd of the Emperor; "I King of the Romans, hereafter to be Emperor, do promise and swear that I will be Protector and Proctor to the Pope, in all his Exigences and Interests, maintaining and preserving his Possessions, Honours and Rights.

3ly. In Case Princes be remiss in their Duty, the Pope has Power to chastise them, and, when he sees fit, depose them; Thus, says *Becan*, Kings and Princes, when they are negligent in expelling Hereticks, are to be excommunicated and depos'd by the Pope; who, says *Vasquez*, may chuse a Catholick King, and if need be, place him on the Throne by Force of Arms; And if higher

Authority in this matter be required, you have that of the † 4th Council of *Lateran*, which has decreed, "That the Secular

"Powers be admonish'd, and if it be necessary, be compell'd by Ecclesiastical Censures to extirpate all Hereticks out of their Jurisdiction; further adding, that if the temporal Lord neglect this, he

“ he shall be excommunicated, and if he shall refuse
 “ to give Satisfaction within a Year, it must be signi-
 “ fy’d to the Pope, that he may forthwith denounce
 “ his Vassals absolved from their Allegiance, and ex-
 “ pose his Land to be possess’d by Catholicks. And as
 they claim this Power over Kings, so they have exer-
 cis’d it, laying their Honour in the Dust, and tram-
 pling their Crowns under Foot at Pleasure; *Petre Du’
 Moulin* says, that *Gregory* the 7th was the first Pope, that
 made bold to pronounce a Sentence of Deposition against
 Emperors, which he did against *Henry* the 4th, Emperor
 of *Germany*; but we know he was not the last; History
 furnishes us with a black * List of Kings, like so many
 poor *Dagons* falling upon their Stumps (*excuse the Allusi-
 on*) before the proud *Pontiff*; If any shou’d call this ex-
 travagant, and question the Pope’s Authority for such
 Work, let him hear a learned Author of their own: The
 Pope, says he*, is the Head of the Body of
 Christ, the Emperor and Kings are his
 Arms or Hands. It is Madnes therefore
 to say, that the Head has no Power over
 the Arms; the Arms can do nothing but
 what concerns the feeding, cloathing and Protection of
 the Body, the Direction and Management of all which
 does undoubtedly belong to the Head, from whence it is
 derived to the Arms, as *Paul* teaches, *Col.* 2. 19; there-
 fore if Kings do not feed and cloath the Body, if the

* *Sciopius*
Ecclesiast. C.
 2. 41.

* Pope *Zachary* I. depos’d *Childevick* King of *France*. Pope *Gre-
 gory* VII. depos’d *Henry* IV. Emperor. Pope *Urban* II. depos’d *Phi-
 lip* King of *France*. Pope *Adrian* IV. depos’d *William* King of *Sicily*.
 Pope *Innocent* III. depos’d *Philip*, Emperor. Pope *Gregory* depos’d
Frederick II. Pope *Innocent* III. depos’d *John* King of *England*. Pope
Urban IV. depos’d *Manfred*, King of *Sicily*. Pope *Nicholas* III. de-
 pos’d *Charles* King of *Sicily*. Pope *Martin* IV. depos’d *Peter* of *Arra-
 gon*. Pope *Boniface* VIII. depriv’d *Philip* the Fair. Pope *Clement* V.
 depos’d *Henry* V. Emperor. Pope *John* XXII depriv’d the Emperor
Lodovick. Pope *Gregory* IX. depos’d the Emperor *Wenceslaus*. Pope
Paul III. depriv’d *Henry* VIII. of *England*.

Vid. Dr. *Chandler’s* Sermon, Nov. 5th, 1714. pa. 20.

Hands

Hands and Arms don't discharge their Duty, as useleſs Members they may be cut off by the Command of the Head.

4. When any of the Kings of the Earth happen to fall under the Censure of their Eccleſiaſtick Sovereign (the Pope) and are condemned of Hereſy, they are immediately bound for Sacrifice, and are at the Mercy of every Ruſſian, who is not only left at liberty to murder them, but is puſh'd on to do it with the higheſt Encouragements. Their great *Cafuiſt* * *Suarez* is

* *Deſenſio* clear in the Matter. After Sentence pronounced, ſays he, (and we have heard before that this is done yearly on *Maunday-Thurſday*, againſt all Hereticks in the

Groſs,) the Prince is totally depriv'd of his Kingdom; ſo that he can no longer hold it with any juſt Right and good Conſcience, and henceforth may be treated as an utter Tyrant, and conſequently, *may be kill'd by any private Perſon*. Nor is this one Doctor's Opinion only, but the receiv'd Doctrin of their Church, exemplify'd in their frequent Practice. We have a famous Inſtance in *Henry IV. of France*, when ſuſpected by his Enemies, to incline to Hereſie: Firſt *Barrier* a Soldier is put upon aſſaſinating him, being told by a Priest (*Abre*) that by ſuch an Act, he wou'd gain great Glory and Paradife. *Varade* the Rector of the *Jefuits* Coliege told him, that the Act was moſt holy, and that he ought with Courage confeſs himſelf, and receive the bleſſed Sacrament, and ſo go to Work. After this *Chafſel* (a Draper's Son in *Paris*) attempts the Murder, ſtabbing the Prince with a Knife in the Mouth, and tho' he miſcarried in the Attempt, and receiv'd the due Reward of his Villany, the Church applauds the Undertaking. *Ve-*

Apol. pour rone after his Death calls him a Martyr, *Ieane Chafſel* his Action generous, virtuous, heroick, *pt. 1. cap. 7.* comparable to the moſt renowned Deeds of the Antients, either in ſacred or prophane Hiſtory. *Ravilliac* at laſt gave the fatal Blow
(*May*

(May 14th, 1610) after the poor Prince had escaped about 50 Conspiracies, all at the Instigation of the *Jesuits*, as Father *Paul* (one of their own Communion) tells us in his * Letters: And thus * *Let. 47. 54.* their Principles allow them to deal with every Protestant King in the World, and their Zeal, as they call it, hurries them on to it.

6th, As the Destruction of *Hereticks* is determin'd by 'em, so any means are lawful they apprehend necessary to it: For instance, Perjury is allowed in this Case, and even sanctify'd by the Authority of holy Church. *That Faith is not to be kept with Hereticks*, is a Maxim established by no less Authority than that of the general Council of *Constance*, which at the same Time gave a scandalous Specimen of it's own Doctrine in the burning of *John Huss*, after the Emperor *Sigismund* had granted him safe Conduct, and Pope *John II.* then present in the Council, had engag'd his Faith for his Safety; nor indeed is there any great Mystery in this, considering the Tendency of the Principle we mentioned before, viz. that *Hereticks* have no Rights nor Properties, neither to Estate, Life, or any Thing; he must be a poor *Logician*, that can't discern the Consequence from hence, that he who has nothing, can lose nothing, and that since *Hereticks* have forfeited all into the Hands of the Pope, he does them no Injustice, when he seizeth what belongs to him: The only difficulty seems to be in the Obligation they have brought on themselves, by their Promises and Oaths to *Hereticks*; but for this they tell you, *that Oaths against the Benefit of the Church are rather Perjuries than Oaths.* We are not afraid to assert openly, says *Getzer*, that the Pope can, if Necessity require, absolve *Catholick* Subjects from their Oaths. *Azorius* affirms, that the Pope can absolve himself from the Obligation of a Vow or Oath, and that others may be absolved from the Obligation of their Oaths and Vows by the same Authority; nay, Pope *Martin V.* gave it under his Hand, to *Alexander Duke of Lithuania*, that he sinn'd mortally, if he kept his Oath with *Hereticks*.

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They stick not at the grossest Diffimulation, violating all the Laws of Hospitality, and the most sacred assurances of Friendship, after they have by liberal Professions of this Kind, drawn in the poor credulous Protestants, to the Net they had spread for them. Thus, many Thousands of the *Hugonots* at *Paris* were deluded to their own Destruction, being invited to the King of *Navar*'s Marriage; when in the midst of Caresses they were barbarously murder'd, by the *French* King's express Orders. (Of which more afterwards.)

* p. 41. And Sir *John* * *Temple* tells us in his History of the *Irish* Rebellion, that the

like Stratagem was us'd towards the Protestants on that Occasion: ' They wou'd, says he, fairly offer them ' good Conditions of Quarter, promise 'em their Lives, ' free Passage into what Place soever they pleas'd: ' Which Covenants they confirm'd sometimes under ' their Hands and Seals, sometimes with deep Oaths ' and Protestations, and then as soon as they had them ' in their Power, held themselves disoblig'd from their ' Promises, and left their Soldiers at Liberty to dispoil, ' strip and murder them at their Pleasure.

They scruple not to prostitute the most solemn Institutions of Religion to the Designs of Cruelty, and to use them as Ties upon the Consciences of their Votaries, and Incentives to shed Blood: Thus in the *Irish* Massacre, the Priests gave the Sacrament unto divers of their People, on Condition they wou'd neither spare Man, Woman, nor Child of the Protestants; nor is a-dy Thing more common amongst them, when engaging in a desperate Enterprize against the Hereticks, than to swear by the Sacrament and at the high Altar, to go thro' with their Work; thereby fortifying Conscience, least at any Time, from the Principles of Humanity and Tendernefs, it should begin to recoil and boggle.

And such is their Resolution in this horrid Work, that rather than any *Heretick* shou'd escape, they'll murder their own People along with them; thus destroying,

stroying, according to their Sentiments, *the Righteous with the Wicked*. We have an Instance of this in the *Legate*, that commanded the *Croisade* at the storming of *Beziers*, who gave strict Orders to spare none; and when he was told there were many good Catholicks among them, he refus'd to recall his Orders, but persisted, saying, *Kill them all, the Lord knows who are his*.

Nay, it seems their Zeal so far transporteth them, that they'll chearfully sacrifice their own Lives, the more effectually to procure the Destruction of Hereticks; especially, if they be of Note and Distinction, and consider'd as capital Enemies to their Cause and Interest; this is often the Case of Assassins: And

the late Bishop † of *Sarum*, gives an In- † *Hist. Re-*
 stance of it in an *Irish* Monk: He tells us, *form.pt. 3.p.*
 that the Primate of *Ireland*, *Goodacre*, who 260.
 was active in the Reformation there, being
 invited to a Popish House, was poyson'd by a Monk,
 who for that purpose drunk to him in a Cup of poyson'd
 Liquor, of which they both died.

And how hellish the Methods of preparing an Assassin for his bloody Enterprize! and yet none of these Villanies are scrupled, while the good End, which sanctifies all the Means, *the Catholick Cause* is promoted: The poor Wretch, whom they perswade to undertake the Assassination (*viz.* of a Prince or Principal *Heretick*) is secretly introduc'd into the Oratory; there a Knife wrapp'd up in Linen, is taken out of an Ivory Case, together with an *Agnus Dei*; upon this, as it is drawn out of the Sheath, they drop Holy-water, and long consecrated Coral Beads, granting an Indulgence of delivering as many Souls out of *Purgatory*, as he shall give Wounds to the Prince he designs to murder; then they put the Knife into the Hand of the Parricide, recommending it in these Words; "Elect Son of God, take
 " this Sword of *Jephtha*, the Sword of *Sampson*, the
 " Sword of *David*, with which he cut off *Goliath's*
 " Head; the Sword of *Gideon*, the Sword of *Judith*

“ the Sword of the *Maccabees*, the Sword of the *Pope*,
 “ by which he has deliver’d himself from the Hands of
 “ Princes, having spilt very much Blood in their Do-
 “ minions, go and be prudently couragious, may God
 “ strengthen thy Arm.” This being done, they all fall
 upon their Knees, and the chief of them pronounces
 this Exorcism; “ Be present ye Cherubim, be present
 “ ye Seraphim, ye Thrones, ye Powers, be present ye
 “ holy Angels, and fill this Vessel with perpetual Glory,
 “ and every Day offer him the Crown of the blessed
 “ Virgin *Mary*, of the holy Patriarchs and Martyrs;
 “ he is no longer a Member of our Communion, but
 “ yours; and thou, O God! who art terrible and in-
 “ vincible, and who in the Oratory hast put into his
 “ Heart to destroy a *Tyrant* and *Heretick*, strengthen,
 “ we beseech thee, his Hands, and increase his Cou-
 “ rage, that he may accomplish his Will; give him an
 “ omnipotent Mail, whereby he may escape the Hands
 “ of those that wou’d apprehend him; give him Wings,
 “ by which his holy Members may escape the Endea-
 “ vours of barbarous Betrayers; pour into his Soul thy
 “ chearing Rays, by which his Body, without Fear in
 “ the midst of Dangers and Tortures, may be anima-
 “ ted with Joy and Exultation. After this Exorcism
 the Parricide is brought before the Altar, over which
 is painted the History of *Jaques Clement*, a *Dominican*
 Monk, with the Images of Angels protecting him, and
 carrying him to Heaven, which the Jesuits show him;
 after these Ceremonies, four Jesuits are deputed to
 talk with the Parricide alone; these during their Dis-
 course, are wont often to say, that there appears in
 him a divine Sort of Brightness, by the Radiancy of
 which, they are mov’d to kiss his Hands and Feet; and
 that he no longer seems to them to be a Man, but a
 heavenly Saint; they pretend also to envy the great
 Glory and Blessedness to which he is now advanced,
 sighing and saying, Wou’d to God I had been chosen in
 thy Room, that being deliver’d from the Punishment of
 Purga-

Purgatory, I might have gone directly to Paradise: But if he, whom they judge proper to perpetrate the Murder, be backward and reluctant, then they either force him to make such a Vow by frightful Bugbears and monstrous Spectres, or animate and induce him to the Enterprize by contriving Apparitions of the Virgin Mary, or Angels, or other Saints, and sometimes of *Ignatius* and his Followers; *Vid! Ludovici Lucii Hist. Jesuiticam p. 119.* and such Villanies as these their Consciences will allow them to practise, when so good a Work lies before them, as the murdering of *Hereticks*. I'll only add,

7thly. They perswade themselves, that whilst they are imbruing their Hands in the Blood of Protestants, and acting the most dismal Tragedies, they are doing God good Service, and that all the Barbarity they are guilty of is so far from being a Sin, that it can atone for all their other Sins, and merit Heaven. *Miles Prance* in his Narrative † of the Popish Plot tells us, That when he was engag'd to murder Sir *Edmundbury Godfrey*, his Conscience flying in his Face, the Priest that solicited the Matter with him, told him, " This is no Sin, but a Work of Charity; there is no Murder in the Case; " it's for the Glory of God, and the Good of the Church; and therefore you ought to do it." *Kelley*, another Priest, affirm'd the same, and encouraged *Prance* and the rest to the Undertaking, as a meritorious Work, adding, " he wou'd make nothing of killing " twenty *Hereticks* in such a Case." And thus the Assassin of *K. Henry 4th of France*, mentioned before, (*Chastel*) was carried on to the Fact by the Assurances the Priest gave him, that it would atone for all his past Sins, and merit Heaven.



C H A P. II.

An Account of the Persecutions and Murders of the Protestants in France, Piedmont, Bohemia, the Netherlands, and of the Lollards in Britain, &c.

NOW these being their Principles (and how horrid, how hellish are they!) it can be no Surprise to any to hear that they are Persecutors, and that the poor hated, condemned, accursed Hereticks (*i. e.* Protestants) shou'd be sacrificed to their Fury, be distress'd and tortur'd in all the Ways and Methods their Hatred and Malice could invent. And how the Matter stands in History I am now to set before the Reader; not pretending to a full Collection of their Barbarities, only selecting a few Passages out of a Multitude, which may serve for a Specimen of the Spirit of Popery, and for a Proof that their Principles are, what we have represented 'em to be, *viz. cruel and murderous*. They believe what prepares 'em to be Persecutors, and they practise exactly according to such Principles. To illustrate and prove this, I shall first touch upon some Things in general, and then give the Reader a particular short Account of the Massacres of *Ireland* and *Paris*, with some Hints touching the infamous Court of Inquisition.

— It was no unfit Emblem of the *Romish* Church, tho' shocking to the Mind of the Prophet, that St. John saw in his † Vision, *viz. A Woman* † Rev. 17. 6. *drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus*: That the Woman signifies a Church, we have themselves confessing; and in that she is call'd a *Whore, an Harlot, the Mother of Harlots*, (*i. e.* a prostitute degenerate Church) and set forth as delighting in Cruelty, and drunk in Blood, it can be no longer a Difficulty to fix the Character, and to whom to make the Application: *Rome* Pagan, 'tis confess'd, was

was cruel and persecuting ; but they had not their purpled Bishops, nor scarlet Cardinals, as Papal Rome has ; nor did the former glut themselves with the Blood of Martyrs, *to that Degree*, the latter has done, as it wou'd be easy to shew, by comparing the Persecutions of the one and the other. But I shall pass over this, and proceed to the general Account I promised.

The famous *Waldenses* and *Albigenses*, as they have all along bore their Testimony against the Corruptions and Abominations of Rome, have tasted deep of their Displeasure ; *Waldo* of *Lions* gave Name to the *Waldenses* : Pope *Alexander III.* pronounces an *Anathema* against him, and all his Adherents ; and afterwards at the Council of *Tours in France*, declared'em excommunicate, and gave them up to Destruction, and decreed that none shou'd buy or sell with them, &c. *Innocent III.* set up the Inquisition, by which Multitudes were with great Barbarity tortured out of their Lives ; but because this did not make all the Dispatch the Holy Father desired, he rais'd an Army against them, which he call'd a *Cruisade*, under the Command of his *Legate* ; promising, in a General Council, to all such as wou'd engage in this bloody Service, Freedom from all Taxes, the Protection of *St. Peter* and the *Pope*, a Discharge of all Debts, &c. and in short, the very same Privileges they were to expect, who took up Armes to recover the Holy Land, viz. Free Indulgence and full Pardon of Sin in this World, and a greater Measure of Glory in the other ; and upon this Encouragement the Cut-throats so readily offer'd themselves, as to make an Army of many hundred Thousands.

It would be tedious to relate, with what an Excess of savage Rage they cut down those faithful Confessors, wherever they met with them ; and how like Tygers and Wolves, they tore and devoured them. There was scarce a Province in *France*, or Town in *Piedmont*, but what overflow'd with the Blood of these Martyrs ; at *Beziers*, no less than sixty thousand were murther'd
at

at oncè ; some werè strip'd naked, and scourg'd to Death, others dragg'd thro' Streets, and burnt with Fire-brands, some thrown down from high Towers and dash'd to Pieces ; Eighty had their Throats cut by the Direction of the Inquisitor *Panza*, and then were cut to Pieces, and, their Limbs set upon Stakes for thirty Miles.

Sometimes they'd fill Barns with Women and young Children, which they set Fire to, and consum'd them : Sometimes they would take a number of timorous Women and Children to the Top of high Mountains, and ask them, *Whether they would go to Mass* ; Which if they refus'd, they presently threw them down headlong : In the Country of the *Grisons*, unheard of Cruelties were committed ; A Congregation of these People met at *Toll*, were a great Number of them butcher'd, at once ; amongst whom, an honourable Lady was singled out for a Convert, and earnestly exhorted to change her Religion ; if not for her own sake, yet for the sake of the Infant she had in her Arms, which otherwise, shou'd immediately die with her ; the Lady answer'd with great Resolution, she wou'd rather suffer a thousand Deaths, than renounce the faith of the Lord Jesus ; then unlacing her self, said, *Here is the Body which you have Power to kill, but my Soul over which you have no Power, I recommend to my God* ; whereupon these merciless Creatures cut her to Pieces ; another Man call'd *Berto*, with like Constancy, standing to his Religion, was set upon an Ass, with his Face to the Tail, and the Tail in his Hand for a Bridle, and with all Manner of Scoffs and Insults brought into the Market-place, were they cut off his Nose, Ears, and Cheeks, and burnt Holes in divers Parts of his Body with hot Irons, repeating his Torments till he died. A noble young Virgin about the same Time, was carried thro' the Streets with a Mitre of Paper upon her Head, her Face besmear'd with Dirt, and with great Derision bid to call upon the Saints ; but she smiling, said, My Trust is only in my Saviour Jesus Christ, and on him only will I rest. Whereupon after

ter they had revil'd and abus'd her at pleasure, they dragged her into the Fields and murder'd her. They slew a Man and his Wife in one House, where a little Child in the Cradle of an amiable Countenance, (that seem'd to plead for their Compassion by smiling upon them) had the same Fate; one of the Ruffians taking it by the Heels, and dashing out its Brains.

In *Piedmont* they acted the like Cruelties, there being little to be seen thro' the Vallies but Towns in Flames; the Ground cover'd with Men, Women, and Children weltring in their Blood, and little heard but the Lamentations of a despairing People, the Shrieks of the tormented, and Groans of the dying. One *Sarah Vignies*, for refusing to say *Ave Maria*, they rip'd up alive, and then trailing her about, cut off her Head; another they stab'd in the Soles of his Feet, and cut off his Privities and Ears, and tearing off his Nails with burning Pincers, sear'd his Wounds with flaming Candles; and after all, refusing to renounce his Religion, they tyed him to a Mule, and dragged him about the Streets, and went on to torture him till he died. One young Woman they spitted upon a Pike, and roasted her alive; another they carried upon their Shoulders by a Stake thrust into her Body, at last leaving the Stake struck into the Ground, and her a miserable Spectacle to perish upon it. Four Brethren, a Man and his Wife, had their Mouths cramm'd full of Gun-powder, which being fir'd, their Heads were torn in Pieces. In another Place, having seiz'd eleven Protestants, they heated a Furnace, and oblig'd them to throw one another in. Some they would shut up in Rooms, and starve to Death. One *Peter Roch*, they forced to dig his own Grave, and having commanded him into it, to try how it wou'd fit him, they buried him alive; and in short, no Methods of Cruelty and Torture, found out by the most barbarous Persecutors of antient Times, improv'd by a Malice truly Diabolical, were unpractis'd, by which they might terrify these wretched Creatures out of their Religion or their Lives; and tho' they could not by all prevail against

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them to their Extirpation and Ruin, yet *Perionius*, an Historian of their own, acknowledges they slew above a Million of them.

The like Spirit of Rage and Fury pursu'd them in other Parts, particularly in *Bohemia*; every one has heard, with what Perfidiousness *John Huss* and *Jerom of Prague* were burnt, after they were invited to a Conference about their Religion, and had Assurances of Safety given 'em: Nor was this any other but a Specimen of what their Followers might expect, to whose Sollicitations and Remonstrances, enforc'd with Cries and Tears, no Regard was shewn; but instead thereof, the Wretch of a Pope that then reigned, publish'd an Excommunication against them (the *Bohemians*) at *Florence*, exciting the Emperor, Kings, Princes, Dukes, &c. to take up Arms against *them*, intreating them by the Wounds of Christ, and their own Salvation, unanimously to fall upon *them*, utterly to extirpate that cursed Generation; promising universal Remission of Sins to the most wicked Person, *if he did but kill one Bohemian*; which brought on such a Scene of Blood, as is enough to fill every One, that has any Bowels left, with Horrour and Amazement; and must be esteem'd the Reproach, not of Christians only, but even of humane Nature. At *Gottenburgh* they threw a thousand and seven hundred of these Persons into one of their Metal-mines, *Anno 1420*: Into another of them a thousand and thirty eight: And into a third, a thousand three hundred and thirty four. The chief Magistrate of the City *Litomeritia* (*Pichel*) having seiz'd twenty four of the Principal Citizens, among whom was his own Son in Law, put them into a Prison, where they were half dead with Hunger and Cold; and then pass'd Sentence upon them to be drown'd. When they came to the River *Albis*, accompany'd with the Lamentations of Wives, Children, and Friends, *Pichel's* own Daughter throws her self prostrate at her Father's Feet, wringing her Hands, beseeching him in vain, to save her Husband's Life: When the Martyrs came to

to the River, they call'd Heaven and Earth to witness their Innocency, and so taking leave of their Wives, Children, and Friends, and exhorting them to Constancy, were thrown in, their Hands and Feet bound; and if any happen'd to be driven to the Banks, they were stabb'd with Iron-forks and Pikes: The Magistrate's Daughter, mention'd before, seeing her Husband thrown in among the rest, leap'd in after him, and caught hold of him, but being unable to draw him forth, they perished together, and the next Day were found in one anothers Arms, and both buried in one Grave, *Anno 1421.*

About the same Time, a Company of Soldiers going towards *Prague*, seiz'd upon a Minister with some other Men, whom they accus'd, for administering and receiving the Sacraments *in both Kinds*; and carrying them to their Colonel, he sent them to the Bishop, who required them to recant, otherwise he would burn them: The Minister answered, *But the Gospel teaches us otherwise*, so that *you must either approve what we do, or blot it out of the Bible.* Hereupon one of the Troopers smote him with so much Fury on the Face, that the Blood ran out of his Mouth and Nose, and the Bishop, after he had made him the Subject of his Scorn that Night, the next Day, being the Sabbath, burnt him and his Companions all in one Fire. Another Captain violently entering into a Church, where many of these Confessors were met together, kill'd some, and carried away others Prisoners, and going to the Communion-Table, took the Cup, being full of Wine, and drank to his Horse, which the Horse having drank of, he said his Horse was now *one of the Communicants in both Kinds.*

About the Year 1461, came forth an Edict, forbidding all Pastors to administer holy Services without Ceremonies, and threatening Death to those who should administer to the Brethren now call'd *Piccards*; and this was follow'd with a new Edict, that none of them should live either in *Bohemia* or *Moravia*; which drove them into

the Woods and Mountains, where, thro' Dread of their inrag'd Enemies, they durst not so much as kindle a Fire, nor prepare themselves Victuals but in the Night Time, least the Smoak should betray them; and when in the Frost and Snow they were oblig'd to go abroad to seek Necessaries, they kept close in a Body, and that their Foot-steps might not discover them, the hindermost drew after him a great Bough to cover the Prints which their Feet had made. To such Extremities were they driven!

Nor did they only destroy their Bodies, but endeavour'd to murder their Reputations also; of which take the following Instance. They suborn'd a Villian to acknowledge himself one of the Brethren, that he had been an elder among them, but had forsaken them, because in their Meetings they us'd to blaspheme God, the Virgin *Mary*, and the Saints, to traduce the Sacraments, to mingle themselves incestuously after the Manner of the *Adamites*, to commit Murder, and practise Witchcraft; and for the greater advantage of their Cause, they led the Wretch thro' Towns and Cities under the Character of a *Penitent*, and at last brought him into a Publick Church to abjure his Errors; where he besought the People to pray for him, a most miserable Sinner, and learn by his Example to take heed of the wicked *Piccards*. They also published in Writing his Confession, which being confirm'd with the Seals and Subscriptions of several Deans and Priests, it was commanded to be read in Churches to the People. But Providence over-rul'd this Villany, very much to the Confusion of the Authors; for Conscience at last flying in the Face of the Wretch (so often put upon forswearing himself, in Opposition to the Writings publish'd against him by the *Piccards*) he confess'd at last, that he was suborn'd to do what he did, and that he knew not any of the *Piccards*.

In the Year 1510, another Edict was put forth at the Instigations of the Bishops, that all the *Piccards*,
without

without distinction of Age, Sex, or Quality, shou'd be slain: This met with some Opposition in the Assembly of the States at *Prague*, but at last was carried, and a mutual Confederacy enter'd into, that it shou'd be prosecuted with an armed Power; and it is easie to imagine what terrible Havock hereupon these Men of blood wou'd make.

But notwithstanding all these terrible Efforts and Endeavours, the *Protestant* Religion so far grew and got Ground in the Country, and several of the Nobility were so far favourable to it, that when the Emperor *Ferdinand* was impos'd upon them as their King, contrary to their Laws and Customs, they refus'd to receive him, and resolv'd upon a *Protestant* Prince, and accordingly chose *Frederick* Elector Palatine, Son in Law to King *James* the first of *England*; which gave them a glorious Opportunity of recovering their Rights, and securing their Religion; but the Country being invaded by two Armies, one from the *Empire*, another from *Spain*, and the Prince neglected by his Father in Law (to his lasting Infamy) the Prince's Right, and the Interest of the *Protestant* Religion in that Kingdom were sacrific'd at once. In the mean Time this Attempt enrag'd the Enemies of the *Protestants*, and made them heat the Furnace seven times hotter than ordinary. Among other Methods they make use of to ensnare and crush them, six Articles were exhibited to the *Protestant* Congregations in *Prague*, Anno 1621. First that they should lend some thousands of Pounds to the Emperor for the Payment of his Army. 2^{ly}, That they shou'd publickly renounce the coming in of *Frederick*. 3^{ly}, That they shou'd receive into the CHURCH, the *Papish* Rites and Ceremonies. 4^{ly}, That their Ministers shou'd be ordain'd anew. 5^{ly}, That the Ministers shou'd leave their Wives, or get a Dispensation from the Arch-Bishop. 6^{ly}, Such as wou'd recant, shou'd be prefer'd. This was seconded with another Edict, wherein they charg'd the Rebellion (as they call'd it) and all their Calamities

Calamities upon the Ministers of *Prague*; whereupon they were required within three Days to leave *Prague*, and within eight Days to leave the Kingdom, and never to return again; all which was follow'd with a fresh Flood pour'd out of the Dragon's Mouth, and all Sorts of Cruelties and Deaths. One Minister was examined by Tortures, when and where, and to whom he had administred the Sacraments. He answer'd, that he had neither laid down, nor slacken'd his Ministry, which he had receiv'd from Christ, and being urg'd to abjure his Religion, and refusing, he was brought out to Execution, the *Crier* proclaiming that he suffer'd for *Sedition*: During the Execution none of the Citizens were allow'd to accompany him, nor so much as to look out of the Windows, on Penalty of being shot, and that his Voice might not be heard, the Drums and Trumpets sounded all the while; first his Right-hand was cut off, wherewith he gave the Cup in the Sacrament; next his Head was cut off, then his Bowels taken forth, his Quarters set upon four Stakes, and his Head upon the fifth. After this, they fall upon the *Protestant* Nobility that had espoused the Cause of *Frederick*, and stood up for their Religion; about fifty of these (Men of greatest Influence in their Country and Zeal for Religion) were apprehended and condemn'd, and 27 of them suffer'd with great Courage and Bravery; and such as did not lose their Lives, were however depriv'd of their Liberties and Estates; having scarce left a Garment to cover their Nakedness. The Ministers were all banish'd the Kingdom, except such as wandred about in Dens and Caves of the Earth: All Barons, Noblemen, and Citizens were by Edict forbid to keep any *Protestant* Tutor for their Children. The *Protestants* by another Edict, were declar'd to be without Protection of the Laws; their Children were violently taken out of their Hands, and shut up in Monasteries, and deliver'd to the instruction of Catholics. Wives were banish'd from their Husbands, and if any of these Exiles return'd,

return'd, they were diligently sought after, and severely prosecuted. Some Time after, to strengthen and enlarge their Foundation for further Mischiefs of the like Nature, the following Articles were given out, and order'd to be executed. 1st, That whosoever is not of the King's Religion, all Commerce and Trade be debarred him. 2^{ly}, Whosoever shall suffer private Preaching, Baptism, or Matrimony in his House, shall pay a great Fine, or suffer 6 Months Imprisonment; but if he harbour a Preacher, he shall lose Goods and Life. 3^{ly}, If any shall Work on Catholick-Holy-Days, he shall be imprison'd, and pay 10 Florins. 4^{ly}, It shall not be lawful for any non-Catholick to make a Will, and if he do, it shall be Null. 5^{ly}, No Youth shall be bound an Apprentice to learn any Art or Trade, unless he learn the Catholick Religion. 6^{ly}, The poor People in Hospitals, except they be converted by such a Day, shall be turn'd out.

Nor did they treat their Persons only with this Barbarity, but their Books in like Manner. One of their Agents, *Don Martin*, caus'd it to be proclaim'd at *Zaticum*, That whosoever had any Bibles, or any other Evangelical Books, if they brought 'em not in presently, they shou'd pay 500 Florins, or suffer 5 Weeks Imprisonment. All the Books that upon this Demand were deliver'd up, he burnt without the Walls, quartering Troopers on all that refus'd Compliance; and such of the Magistrates as prov'd refractory, he arrested and imprisoned; at the same Time assembling the whole Senate, he commands them to go to Auricular Confession, communicate in one Kind, and in general, presently to submit to the Emperor's Will; which one of them modestly accusing himself from, with the Plea of Conscience, the furious Men fell upon him, beat him about the Head, railing at him in the most bitter Language, saying, *Thou art an unworthy Knave to be in this Place, I'll have thee bound Hand and Foot, and cast into a deep Dungeon, and when thou hast vomited out thy wicked Soul, I'll deliver*

liver thee to the Hangman to be buried. And to such Extremities of Hellish Cruelty did they at last proceed, that neither Banishment nor present Death could be obtained, tho' sought as a Favour; they could not be satisfy'd with killing the Body only, but endeavoured by lingring Tortures to shock their Constancy and Patience, and thereby destroy their Souls also. When any desired to be convinced by Scripture, they would answer with Scoffs and Jeers, accusing the Scripture of Imperfection and Obscurity, saying, That it was the Fountain of Heresy, the Sanctuary of Hereticks, and that Lay-men had nothing to do with it, blasphemously calling the Bible, *Wiblia*, which in the *Bohemian* Language signifies Vomit. In some Places they shut up the

Vid. Histor. Persecut. Eccl. Bohem. wrote by some Bohemian Exiles.

People in the Church, and forced them to receive the Sacrament in one Kind, and if they would not fall down to the Host, they us'd to beat their Legs with Clubs till they forc'd 'em to do it; and sometimes they set open their Mouths with Gags, and thrust the Host down their Throats.

The same bloody Work was carried on in *Germany*, and with the like Zeal. *Luther* having set on Foot the Reformation there, the Emperor *Charles V.* is stirr'd up by the Pope, to draw his Temporal Sword against him and his followers, while his *Holiness* employ'd his Spiritual Sword against them; accordingly the Emperor raises an Army and defeats the Protestants, and their Forces, commanded by the Duke of *Saxony* and the *Land-Grave* of *Hesse*, Anno 1547. Upon which Multitudes were banish'd, hang'd, burnt and starv'd to Death. *Henry Voes* and *John Esch* were burnt at *Brussels*, enduring their Tortures with a Joy and Triumph that became so good a Cause, and amaz'd their Adversaries. One *Henry Sutphen* distinguish'd himself both at *Brenne* and *Meldorp*, by his Zeal for the Protestant Religion and Doctrine of the Gospel. The Popish Clergy complain of him, suggesting

suggesting, that if they suffer'd this Heretick to preach, he wou'd infect all the Country, and that it wou'd be a most grateful Service to put him to Death: In pursuit of which Advice, they admonish him not to preach, and then broke into the House where he lodg'd, pulled him out of his Bed naked, loaded him with Chains, led him away bare-foot, and unheard, condemn'd him to be burnt: When they brought him forth to Execution, they unmercifully mangled and cut him; and it seems the Fire often went out after it was kindled, so that they were forc'd to go to Work with Clubs and Halberds. While they were butchering him, the good Man devoutly calling upon God, one of the Brutes struck him, saying, *Thou shalt be burnt, and then pray and preach thy fill: And thus they † proceeded drowning, burning, &c. both Ministers and People, as they fell in their way.*

The Time would fail me to tell of *Hungary, Silesia, Spain, Italy, the Netherlands &c.* and to relate but a Part of the Violences committed there, by which these Countries were delug'd with Blood. Pope *Innocent the III.* (innocent Man) made a Bonfire of no less than 100 Nobles in one Day in *Alsatia*: And the merciless *Mine-rius*, one of the Pope's Captains, destroy'd 22 Towns of the *Merindolians*, slaying the Inhabitants with great Circumstances of Barbarity, whether they resisted or not. The Women and Maidens were ravished; the Women with Child and Infants were cruelly murder'd; the Paps of many Women that gave suck were cut off, and the Children looking for Succour at their Mothers Breasts, dead before, died also for hunger. At another Town (*Gabriers*) which upon Composition yielded to

† Dr. *Vincent*, who was an Eye-witness of many of these Barbarities, gives a very dismal Narrative in his Lamentation. — He tells us they taught Horses to kill Men, and eat humane Flesh. “What shall we say, adds he, to these Devils? *Phalaris, Nero, Dionysius*, all other Tyrants and Tyrannies are incomparable to those new Engineers: *Caucasus* bred them, Tigers nourished them, Hell taught them, and thither I remit them.”

him (*Minerius*) and with exprefs Agreement, that he should offer no Violence, he acted the Part of a perfidious cruel Man, raging, as Mr. *Fox* expreffes it, like a Beast: Thirty young Men he chofe out, and carrying them into a Meadow, caufed them to be cut in Pieces: He took 40 Women (some of 'em with Child) and put them into a Barn full of Straw and Hay, and caus'd it to be fet on fire; whose lamentable Outcries fo touch'd the Heart of a Soldier, that he ventured to open a Door, by which some of 'em escaped the Flames, but were cut to Pieces by the Tyrant's fpecial Command, their Bellies being ript up, infomuch that their Children fell out upon the Ground, and were trodden under Feet; and

least he should be unlike *Dioclefian*, (says * Dr. T. T. * my Author) he sent a Band of Ruffians to a Church, (where, as in a Sanctuary, were hid a great Number of Women, Children and young Infants) who, without all respect of Persons or Place, flew all they found, and in that one Place about 1000 were murder'd. In the Year 1560, under Pope *Pius*, Sixteen Hundred Protestants were condemned in two Towns at the same Time; Fourscore and Eight of which were executed in one Day, in the following Manner. They were all thrust into one House, and the Executioner takes first one, and blindfolding him with a Muffler about his Eyes, and leading him to a large Place hard by, commanded him to kneel down, and fo cuts his Throat; and then leaving him half Dead, he takes his Butcher's Knife and Muffler, all o're Gore and Blood, and proceeds to the next; and after the same Manner difpatches them all; thus leading them most literally like *Sheep to the Slaughter*. A dismal Spectacle! which it seems, fo far reach'd the Bowels of one of themselves, that he profess'd in a Letter to his Friend at *Rome*, that he cou'd not write it without weeping.

In the *Netherlands*, (thro' the Rage of the Duke of *Alva*, sent by the King of *Spain* on purpose to root out Heresy) incredible Multitudes both of Men and Women were

mur-

murder'd; I must not enter upon the Particulars of the dismal Story. The Monster himself (*Alva*) boasted at his own Table, that besides those he had slain in the Wars, he had delivered up to the Hangman, in the Space of 6 Years, above 18 Thousand Persons: Some say that his Inquisition (which he called his Council of Blood) took off 50 Thousand, and yet *Vargas* complains, that by his Tenderness he quite spoiled the *Netherlands*.

Nor has this Cup pass'd from *Britain*, she had her share of the Discipline of this Bloody Church: No sooner did the Light of Reformation begin to dawn in *Scotland*, and some to confess the Truth, but the usual Violence and Persecution, so natural to the Church of *Rome*, pursued the Confessors. The furious Zeal of Cardinal *Beton* (Arch-Bishop of *St. Andrew's*) is noted by several Historians, by whose Means

Mr. *Patrick Hamilton*, Mr. *David Straton*, 1572.

Mr. *Norman*, *Gomlay*, *Russel*, *Kenedy*, *Wishart*, *Will*, and many more were burnt for Heresy at *Edinburgh*: *Beton* caused Four to be hanged, on Suspicion that they had eaten a Goose on a Friday: and a Woman to be executed, with a Child sucking at her Breast, because in her Labour she refused to pray to the Virgin *Mary*.

Great Slaughter was made in *England*, long before the Reformation. In the 10th CENTURY there was a Number of Confessors and Martyrs, some being slain, others burnt in the Face with hot Irons, for maintaining Opinions about the Mass, Purgatory, &c. differing from the Faith of the *Romish* Church: But the Followers of *Wickliff*, call'd *Lollards*, felt the severest Storm. * In the Reign of

Henry the 4th a Statute passed for burning of *Hereticks*; and the famous Writ *de Hæretico Comburendo*, began to be issued out; upon this, *Hereticks* were prosecuted with great Vigour: Some were burnt, others, thro Terror, were made to abjure and recant the Heresy

* *Vid. Dr. Burnet. Hist. Reformat. pt. 1. Pa. 26.*

charg'd upon them, being enjoin'd a certain Penance, as the Condition of their Release, *viz.* That they should wear the Badge of a Faggot in Flames on their Cloaths, during their Lives, or till they were dispens'd with for it, and that in the Procession appointed them (at their own Parish Church or elsewhere) they shou'd carry a Faggot on their Shoulders; which was look'd upon as a publick Confession that they deserv'd burning. Others of more Constancy underwent the cruel Sentence of a bloody Church, and laid down their Lives for the sake of a good Conscience: *Sigal Nicholson*, a Bookseller in *Cambridge*, was hung up by the Privy Members till he died, for having *Luther's* Books in his House. A Gentleman in *Gloucestershire*, *William Tracy*, Esq; was taken out of his Grave, and his Body burnt for suppos'd *Heresy*, because he had left nothing to the Church for *Masses* to be said for his Soul after Death. Sir *John Blague* (one of the King's Privy-Chamber) being accused of speaking against the *Mass*, narrowly escaped by the Intercession of the Earl of *Bedford*. When he came to the King, after his Release, *Ah my Pig*, says the King (for so he usually called him.) *Sir*, said *Blague*, *if your Majesty had not been better to me than your Bishops, your Pig had been roasted before now.*

In short, if any opened their Mouths against the Usurpations and Tyranny of the Clergy, or any of the Corruptions of the Church, there was no Mercy for them: Six Men and one Woman were burnt at *Coventry* (*April 4th, 1519,*) for teaching their Children the Lord's-Prayer, the Ten Commandments, and Creed in the vulgar Tongue. Nor did this Work cease during the whole of King *Henry* the VIII his Reign, notwithstanding the Beginnings of the Reformation encourag'd by him, great Numbers suffering Death upon the 6 Articles; and some have computed, that near 600 *Lollards* were put to Death in that King's Time, at the Instigation of the Popish Prelates.

But the blackest Scene of all the rest was opened in Queen *Mary's* Reign; tho' the short Life of that Princess, as it put a Stop to what was doing, so it prevented a great deal of what was designed: They began with *Rogers*, who on the 4th of *Feb.* 1555. was burnt in *Smithfield*; *Hooper* was burnt at *Gloucester*; he spent the Day before Execution in Fasting and Prayer, and being press'd to accept of the Queen's Mercy with this Argument, *That Death was bitter, and Life was sweet*: He answered, The Death that was to come was more bitter, and the Life that was to follow was more sweet; he was near 3 Quarters of an Hour in burning, the Wood being green, and the Wind blowing away the Flame; the last Words he was heard to say were, *Lord Jesus receive my Spirit*. *Sanders* was burnt at *Coventry* *Feb.* 8; when he was led out to the Stake, a Pardon was offer'd him, but he said he held no Heresies but the blessed Gospel of Christ, and that he would never recant; when he came to the Stake he embrac'd it, and said, *Welcome the Cross of Christ, welcome Everlasting Life*, and so he was burnt. *Dr. Taylor* was burnt at *Hadley* *Feb.* 9th. *Bradford* in *July*; *Ridley* and *Latimer* at *Oxford* the 16th of *Oct.* The Night

before the Execution, *Ridley* was very joyful, and invited the Mayor and his Wife, in whose House he was kept, to his Wedding the next Day: At which, when the Mayor's Wife wept, he said, He perceived she did not love him, and told her, tho' his Breakfast would be sharp, he was sure his Supper would be sweet; and such was the Composure of his Mind, that they were all amazed at it. *Archbishop Crammer* was drawn thro' fear of Death, as he himself confess'd, to sign a Recantation of what they called Heresy, and acknowledged the *Pope's* Authority, the 7 Sacraments, Purgatory, &c. But this Apostacy he bitterly lamented, when, like *Peter*, after he denied his Master, he was recovered to himself; when he came to the

1555.

Burnet 2d.

pt. 319

the Fire, he declared his Resolution, that the Hand which had sign'd should *burn first*; accordingly he stretch'd it out, and held it in the Flame till it was burnt; which it was, before the Fire reached his Body. He express'd no Disorder for the Pain he was in, but sometimes cryed out, *that unworthy Hand!* and often, *Lord Jesus receive my Spirit.* Nor had they Compassion either for Age or Sex; they burnt at *Shatford* a blind Man, and a Cripple of 68 Years old, *May 15. 1556.* On the 27th of *June*, were burnt in the same Place, and in one Fire 11 Men and 2 Women: A Mother and her two Daughters were burnt at *Guernsey*, and one of the Daughters being married, and big with Child, the Violence of the Fire was such, that it occasioned her Child to spring out of her Womb, and fall into the Fire, which a by-Stander, of more Mercy than the rest, snatch'd out of the Flames; but upon Consultation, it was thrown in again, and burnt as an Heretick: And in this Manner they proceeded; so that in the short Reign of that bloody Queen, two hundred and † eighty eight fell a Sacrifice to Popish Cruelty, *viz.* 5 Bishops, 21 other Divines, 8 Gentlemen, 4 Tradesmen, 200 Husbandmen, Servants and Labourers, 26 Wives, 20 Widows and Virgins, 2 Boys, and 2 Infants.

If any should think this Number but small, and that it doth not answer what's said of the Cruelty of those Times; it must be considered, that Queen *Mary* did not live long; she had but about five Years to prepare for, and accomplish her Work: the *Protestant* Religion was but planting in the Nation, in the former Reigns, and had taken but slender Hold in the Minds of the People; so that there were but few Confessors, that o-

† This is according to Mr. *Fox's* Account; but he that wrote the Preface to Bishop *Ridley's* Book *de Cœna Domini* (suppos'd to be *Grindal*, afterwards Archbishop of *Canterbury*) says, That in the two first Years of the Queen's Persecution, above 800 were put to Death for Religion.

openly avow'd the Principles and Doctrines, for which others suffered: A great deal more was design'd to be done, and wou'd have been done, had not Providence prevented, by cutting off the Queen, who, we are told, was pushed on to greater Rage and Cruelty by her Confessor, her Council, and the Priests about her, than of her self she would have shewn. Her Inclinations were strong enough this Way, and yet it seems they thought it necessary to quicken her Zeal by their Arts; hence, when she fancied her self with Child, and expected to be delivered (which she did for a Month together) they suggested to her, that she could not bear a Child, as long as there was a *Heretick* left in the Kingdom; upon which, says D. Burnet, * * *Intro. to Letters were written thro' the Nation, the third Volume of Reformation. Page 30.* to quicken the Persecution. Thanks were given to such as appeared forward in the several Counties against *Hereticks*, with Orders to commit all to Prison that came not to the Service, and to put such to the Torture, as would not discover others: The Sheriffs of *Kent, Essex, Suffolk, and Stafford-shire*, were challenged and rebuked by Letters sent to them, and required to give an Account, what had moved them to stay the Execution of such Persons, as had been delivered to them by the Ordinaries, being condemned of *Herefy*: And because the Work did not go forward yet, as fast as they would have it, they stir'd up, and encouraged Informers in all Parts: Several Instructions were sent to the County of *Norfolk*, of which the 6th runs thus, " They shall procure to have in every Parish or Part of the Shire, as near as may be, some one or more honest Men, secretly instructed, to give Information of the Inhabitants amongst or about them." And in the Register of the Earl of *Sussex* (who had advised to proceed against these Offenders by Martial Law, instead of the dilatory Proceedings in ordinary Courts) it was agreed to this 6th Article, " That the Justices of the Peace, in every
" of

“ of their Limits, should call before them one or two
 “ honest Persons, or more by their Discretion, and
 “ command them by Oath or otherwise, as they shall
 “ think good, that they shall *secretly* learn or search
 “ out such Person or Persons, as shall evil behave them-
 “ selves at Church, and despise openly by Words the
 “ King and Queen’s Proceedings, and that the same
 “ Information shall be given *secretly* to the Justices, and
 “ the same Justices shall call such accused Persons before
 “ them, and examine them, *without declaring by whom*
 “ *they are accus’d*, and the same Justices shall, upon their
 “ Examination, punish the Offenders, according as their
 “ Offences shall appear to them, by their Discretion.”

My Author adds, here are sworn Spies appointed, like the Familiars of the Inquisition, secret Depositions not to be discovered, and upon these further Proceedings are ordered.

And indeed it was an Inquisition they aim’d at, had they had Time to accomplish it; which ’tis thought was advis’d by King *Philip* and his *Spaniards*, as the most effectual Way to extirpate *Heresy*; and tho’ the Queen’s Death prevented the full Settlement of it, a considerable Step was taken towards it; (*viz*) by the Commission the Queen gave to several Bishops, Lords, and Gentlemen, with full Power to search out *Heretics*, that they might be proceeded against according to Law; and ’twas hinted before, that Care was taken to receive Accusations *secretly*, and so to proceed against the accused, without allowing them to know who had accused them; so that no question, had the Queen liv’d a few Years, they had gone thro’ with their Work, and not left any *Protestant* in the Land, that they could discover, and who had Courage to profess his Principles.

And by this Time I hope the Reader may be pretty well convinced, what the Spirit of *Poper*y is, and what blessed Service they are doing their Native Country, that are paving the Way for its return among us: It has been shown that a *Papist* is taught and bound to persecute,

persecute, and the History of Ages tells us how agreeable to their Principles their Practices are: *They have been drunk with the Blood of the Saints and Martyrs of Jesus.* They have turned Kingdoms and Nations into Golgotha's and Akeldma's; drench'd them in Blood, and covered them with the Bones of dead Men. *Julius II.* during his Popedom of seven Years, is said to have destroyed no less than two hundred thousand Protestants: And some that have been at Pains to examine into these Things, with more Care and exactness than ordinary, affirm, *That in the Space of 40 Years, Rome has been the Death of 40 Million of People.* But how long, Lord, holy and true, dost not thou judge and avenge their Blood on them that dwell on the Earth!

C H A P. III.

An Account of the Irish Massacre, the Rise and Progress of it; strange Circumstances of Cruelty and Barbarity, &c.

HAVING thus given the Reader a general View of the stated Principles and Common Practices of these Bloody Men, I come, according to promise, to touch upon the three Particulars mentioned, *viz.* the Massacre of *Ireland*, of *Paris*, and the Inquisition; in doing which I shall carry him thro' a Scene of *Darkness* and *Horror*, beyond what any of the Heathen Persecutions can match.

I begin with the *Irish* Massacre, which broke out in the Year 1641. But before I proceed shall premise, that they had often been attempting something of the *like Nature* in that Kingdom: In the Year 1567, there was a Rebellion of *Shane O-Neal*. In the Year 1569, followed the Rebellion of the *Fitz Gerald*s. In the Year 1595, broke out another Rebellion for Religion, commonly called *Tynone's* Rebellion. In the Year 1607, there was a Design to seize the Castle of *Dublin*, murder the Deputy, &c. with a general Revolting, they de-

pending on *Spanish* Forces for Assistance. In the Year 1608, was *Dogberty's* Rebellion. In the Year 1615, another Rebellion was headed by *Alexander Mac-Donald, Bryan, Crosse, O-Neal, &c.* In the Year 1634, there was

discovered a Design of a General Rising, to be assisted from Abroad; the Discoverer (*Mac Mahon*) acknowledg'd himself engag'd in the Conspiracy, having been employ'd some Years in Foreign Courts on that Account; so that (adds my Author) we are not to wonder at Rebellions in *Ireland*, nothing there being more Common, from Generation to Generation.

But to return to the Subject now directly before me: In 1641, they renew their attempt with more Success, between 2 and 3 hundred thousand *Protestants*, as some have computed, being murder'd by them in the Progress of their Work. When this horrid Plot was formed,

and who were the first Contrivers of it, a † Judicious Historian (who has given a good Account of these Matters, and to whom I shall often refer in his Narrative) professes himself unable to discover;

adding, " This, as all other Works of the like Nature, " had its Foundation laid in Darkeness, and Sealed up, " no doubt, with many execrable Oaths: But yet, " says he, I am very confident, upon view of several " Examinations, that the Principles of this inhumane

Conspiracy were hammered at the *Romish* Forge, and that it was set on Foot by *Romish* Emissaries, great Numbers of which at that Time, came over into

Ireland." And that their Principles will not only allow, but even stir them up to such a bloody Enterprize, appears from what has been already said, and might be shown in more Particulars.

* *Disputatio Apologet.* p. 43. One of their own Authors (* *Mahony*) lays it down as a Thing altogether certain, that the *Irish* are engag'd by a divine, humane, and

and natural Precept, unanimously to join to extirpate Hereticks; nor did they want Encouragement from the Church, having in their Hands a Bull of *Pius 5th*, depriving *Q. Elizabeth* of her Kingdom, and empowering Catholicks to destroy the Hereticks; and another of Pope *Clement 8th*, dated *April, 18th 1600*; wherein he not only approv'd their Rising under *Hugh Neal* (or *O-Neal*) and taking up Arms against the Hereticks, but promis'd them Remission of all Sin, and the same Graces and Favours, as if they had fought against the *Turks*; and at the same Time animates their Leader to go forward, in what they had begun, with Resolution, by a Letter sent to him; in which he applauds his and his Accomplice's Zeal, rejoices he had so many left in that Kingdom, who had not bow'd the Knee to *Baal*; wishes them to be Valiant for the Cause of the Catholick Church, promises them a special Nuncio, to use his Interest with Catholick Princes for their Assistance; and after all fortifies them with his Blessing. *Foulis Hist. Popish Treat. Pa. 579.*

This Letter of Consolation was dated *sub annulo Piscatoris, 20 Jan. 1601*. And we find *Fitz Gerald* (in his Edict shewing the Cause of his Insurrection) alledges, "That as Pope *Pius* the 5th had excommunicated *Q. Elizabeth*, and given the Country to be possess'd by Catholicks, so the then Pope, *Clement 8th*, had now constituted him General and Leader in the present Rising; and so confident hereupon was he of his Cause, as to conclude, that *all who oppos'd them in that War, Damnationem sibi acquirerent, wou'd procure Damnation to themselves*: So that besides their general Doctrine, which makes Work of this kind meritorious, 'tis Plain they acted in all these Things under the Conduct of the Pope and his Agents, and with his Countenance; nor is it unlikely they had a particular Exhortation, and new Instructions from *Rome*, in the horrid Enterprize I am now speaking of. *Ibid. 432.*

When

When precisely the Conspiracy was hatch'd is uncertain ; but the full Determination of it appears to have been, according to Dr. Jones's Depositions, at the Abbey of *Multifernan*, where there was a Convent of *Franciscans*. Among many other Things, this was debated, (*viz.*) What Course shou'd be taken with the *English*, and all other *Protestants* in the Kingdom. Some were only for their Banishment, as the King of *Spain* dismiss'd the Moors out of *Granado* with some of their Goods ;

others were for cutting off all the *Protestants* universally, alledging the King of *Spain's* Lenity cost *Christendom* dear ; and it seems at last they came to a Resolution,

whether by immediate Death or otherwise, *utterly to destroy all the English*, having made a Covenant that no *English* Man shou'd set Footing among them,

and that they wou'd devour (as the very Word was) the Seed of the *English* out of *Ireland*, and when they had rid them there, go over to *England*, and not leave the Memorial of the *English* Name under Heaven ; declaring they wou'd transport their Arms into *England*, and have foreign Auxiliaries to join them, and so establish the *Roman* Religion in that Kingdom : This was their Design solemnly agreed upon, as several of them declar'd upon their first Rising.

Before they began the bloody Work, Things were in a State of the most profound Peace ; the utmost Civilities passing between the *English Protestants* and *Irish Papists*, the latter having all manner of Favour shown them by the Government.

“ The *Roman Catholics*, says Sir John Parsons, enjoy'd

“ the free Exercise of their Religion thro'out the whole Kingdom, according to the Doctrine of the Church of *Rome*. They had by the over-great Indulgence of the late Governors, their Titular Arch-Bishops, Bishops, Vicars-general, Provincial-Cosistories, Deans, Abbots, Priors, who all liv'd

“ liv’d freely, tho’ somewhat covertly among them, and
 “ without Controul exercis’d a voluntary Jurisdiction
 “ over them; they had their Priests, Jesuits, and Fry-
 “ ars, who were of late Years exceedingly multiply’d,
 “ and in great Numbers return’d out of *Italy, Spain,*
 “ &c. where the Children of the Natives of *Ireland,*
 “ that Way devoted, were sent usually to receive their
 “ Education: And these without any manner of Re-
 “ straint, had quietly settled themselves in all the chief
 “ Towns, Villages, Noblemens and Gentlemens Hou-
 “ ses thro’ the Kingdom; so that no Laws were put in
 “ Execution against them on Account of their Reli-
 “ gion”. A strange Decree of Indulgence, towards
 Men whose Principles made them implacable Enemies to
 the Government; and who, as has been prov’d before,
 were under the greatest Obligations from their Religion,
 to extirpate those that thus cherish’d them. This
 some thoughtful Persons observ’d with Concern, par-
 ticularly, the famous Arch-Bishop *Usher*; who not only
 saw the fatal Tendency of such Practices, but is said,
 not without something of the Spirit of Prophecy, to
 foretel the very Time of the Insurrection and Desola-
 tion that ensued. Preaching before the State at Christ’s
 Church in *Dublin*, upon *Ezek. iv. 6. And thou shalt bear*
the Iniquity of the House of Judah 40 Years, I have ap-
pointed thee each Day for a Year; and having remark’d,
 that by the Consent of Interpreters, this signifies the
 Time of 40 Years, to the Destruction of *Jerusalem*, and
 that Nation for their Idolatry; he made,
 says my Author (*Dr. * Bernard*) this di-
 rect Application (in Reference to the
 Connivance at Popery) from this Year will
 I reckon the Sin of *Ireland*, that those
 whom you now embrace shall be your Ruin,
 and you shall bear this Iniquity: Which
 accordingly came to pass; for the Sermon was preach’d
 1601, just 40 Years before the Massacre, which was
 in 1641: The Doctor adds, “ and what a continued
 Expecta-

* *Life and*
Death of the
Arch Bishop
of Armagh,
P. 39.

“ Expectation he had of a Judgment upon his native
 “ Country, I can witness from the Year 1624. (When
 “ their Acquaintance begun) and the nearer the Time,
 “ the more confident was he, to my often Admiration,
 “ there being nothing visibly tending to the fear of it.”

When the black and bloody Day approach'd, there was yet little Apprehension of Danger, every Thing being carried on, by the Conspirators with uncommon Secrecy ; which is the more to be wondred at, considering the Design had been of long standing, and that the Chief of the Catholick Interest thro' the Kingdom were engag'd in it, as one of themselves confess'd to Colonel *Audley Mervin*.

“ This great Undertaking,
 “ says he, was not the Act of one or two giddy Fel-
 “ lows ; we have our Party in *England*, our Party in
 “ *Scotland*, that will keep such as wou'd oppose us, busie
 “ from sending you any Aid ; in as much as I could

Preface to “ tell you who the Persons were, that
Hist. of Re- “ were design'd for the Surprisal of all
bel. in folio. “ the Places of Strength.” But notwith-
 standing this, almost all People, and in-
 deed the Government it self, were kept

in Darknes and Security, foreseeing no Mischief, nor
 fearing any, till the Blow was just ready to be given.

I cou'd never hear, says Sir *John Parsons*,
Pa. 17. (excepting the uncertain Presumptions
 that Sir *William Cole* had of a Commo-
 tion to be raised in *Ulster*, about a Fortnight before the
 Rebellion broke out) that any *English* Man received any
 certain Notice of the Conspiracy, till the very Evening
 before it was to be put in Execution. But I hasten to
 the Account I promised.

October 23d, 1641, was the Day appointed to begin the
 Tragedy, by surprizing the Castle and City of *Dublin*,
 and by a general Rising all over the

Sir John Par- Kingdom : The Day before, *October 22*,
sons, P. 18. many of the Conspirators came to the
 City, *Dublin*, met at the *Lion-Tavern*

near

near *Copper-Alley*, and there concerted Measures for their Proceeding, drunk Healths upon their Knees to the happy Success of the next Mornings Work. And now when all Things were ripe for Execution, Providence interposes, and so order'd it, that the hellish Design was discover'd by *Owen O-Conally*, an *Irish* Man, but train'd up in the *Protestant* Religion. This Gentleman about nine a Clock came to the Lord Justice *Parsons*, and made him a broken Relation of a Conspiracy for seizing the Castle of *Dublin*: He gave him the Names of some of the chief Conspirators, assur'd him they were actually arriv'd at Town for that Purpose, and would assuredly effect their Design next Morning, if not speedily prevented; and that he understood all this from *Hugh Mac-Mahon*, one of the Conspirators: And being further examin'd about the Matter, declar'd upon Oath, " That at the Lord *Mac-Guire's* Lodging, Colonel *Hugh Mac-Mahon* told him, there were and wou'd be this " Night, great Numbers of Noblemen and Gentlemen " of the *Irish Papists*, from all Parts of the Kingdom, " in the Town; who, with himself had determin'd to " take the Castle of *Dublin*, and possess themselves of " all the Ammunition there before to Morrow Morning, being *Saturday*; and that they intended first to " batter the Chimnies of the Town, then to batter the " Houses, and so to cut off all the *Protestants* that " wou'd not join with them. He further said, that " the said *Hugh* then told him, that the *Irish* had prepared Men in all Parts of the Kingdom, to destroy " all the *English* the next Day by 10 a Clock.— " Farther adding, that the said *Hugh* (suspecting least " he shou'd betray them) swore he should not go out " of his Lodging that Night, but shou'd go with him to " the Castle the next Morning; and that if this Matter was discover'd, some Body shou'd die for it: " Whereupou the Examinee, feigning some Necessity " for his Ease, got down Stairs, leaving his Sword " in Pawn, and having the Colonel's Man to attend " him

“ him ; but when he came down Stairs, finding an Op-
 “ portunity, he leap’d over a Wall, and so came to the
 “ Lord Justice *Parsons*. The Lords Justices upon this
 Information sent and seiz’d *Mac-Mahon*, who at first
 made some little Resistance, but being over-power’d,
 yielded ; and being brought before the Council and
 examin’d, did, without much Difficulty confess the
 Plot,——telling them, “ That on that very Day
 “ all the Forts and strong Places in *Ireland* wou’d be
 “ taken ; that he with the Lord *Mac-Guire*, Captain
 “ *Brian O-Neal*, &c. were come up expressly to surprize
 “ the Castle of *Dublin* ; that twenty Men out of each
 “ County in the Kingdom, were to be here to join with
 “ them ; that all the Lords and Gentlemen in the King-
 “ dom, who were *Papists*, were engag’d in the Plot ;
 “ that what was *that Day* to be done in other Parts of
 “ the Country, was so far advanc’d by that Time, that
 “ it was impossible for the Wit of Man to prevent it ;
 “ and told them that they had him in their Power, and
 “ might use him how they pleas’d, but he was sure he
 “ shou’d be reveng’d.”

Upon this, diligent Search was made thro’ the City,
 several of the principal Conspirators seiz’d, and a Pro-
 clamation issued out by the Lords Justices, signifying the
 Discovery of the Conspiracy ; “ requiring all his Maje-
 “ sty’s loyal Subjects in all Parts of the Kingdom,
 “ with all Chearfulness and Confidence to betake them-
 “ selves to their own Defence, and to give Notice with
 “ all possible Speed, of all Occurrences which may
 “ concern the Peace and Safety of the Kingdom, and
 “ to take Care that no * Levies of Men be made for

* It added very much to the Consternation of the Inhabitants, that
 at that very Time there were lying in the Harbour of *Dublin*, 400
Irish Soldiers, under the Command of Colonel *John Barry*, embark’d
 for *Spain*, as was pretended. ’Tis observable, that tho’ they pre-
 tended to be for a long Voyage, yet they had not Victuals sufficient to
 carry them out of the Harbour, so that all Men saw what Use was to
 be made of them, on this Occasion.

“ foreign Service, nor any Men suffered to march upon
 “ any such Pretence.” But though this seasonable and
 providential Discovery prevented the Execution of the
 Design against *Dublin*, in other Parts they went on with
 their Work. In the Province of *Ulster*, there was a ge-
 neral Insurrection of the *Irish*, who made terrible Defo-
 lation, plundering, burning, and murdering the *Prote-*
stants where-ever they came ; an Account of which was
 brought to *Dublin* by Messengers, arriving like *Job*’s,
 one after another, every Day, and almost every Hour,
 telling the dismal Stories of their own Sufferings, and
 the fearful Massacres of the poor *English* in those Parts
 from whence they came. In a few Days the Rebels sur-
 prized the Town and Castle of *Newry*, the Fort of *Don-*
gannon, Fort *Montjoy*, *Charlemont*, and indeed all the
 considerable Forts, Castles, and Towns in the whole
 Province. The *Historian* here observes a fatal Confi-
 dence of the *English* in their *Irish* Neighbours, which
 was the Cause they were so easily over-run in the Nor-
 thern Counties, and so suddenly swallowed up with-
 out Resistance. “ Most of the *English*,
 “ says * he, having either *Irish* Tenants, * *Sir John*
 “ Servants, or Landlords, &c. all of Parsons. *Pa.*
 “ ’em *Irish* Neighbours, their familiar 40.
 “ Friends ; as soon as the Fire broke out,
 “ and the whole Country began to rise about them,
 “ some made Recourse presently to their Friends for
 “ Protection ; some relying upon their Neighbours, o-
 “ thers upon their Landlords, others upon their Te-
 “ nants and Servants for Preservation, or at least pre-
 “ sent Safety ; and with great Confidence put their
 “ Lives, their Wives, their Children, and all they
 “ had, into their Power. But these generally either
 “ betrayed them into the Hands of other Rebels, or
 “ most perfidiously destroyed them with their own
 “ Hands. The Priests had now charmed the *Irish*, and
 “ made such Impressions on them, as it was held, ac-
 “ cording to the Maxims they had received, a mortal

“ *Sin to give any Manner of Relief or Protection to any of*
 “ *the English* : All Bonds and Ties of Faith and Friend-
 “ ship were now broken ; the *Irish* Landlords made a
 “ Prey of their *English* Tenants ; *Irish* Tenants and
 “ Servants, a Sacrifice of their *English* Landlords and
 “ Masters, one Neighbour cruelly murdered by ano-
 “ ther ; the very *Irish* Children in the very Beginning
 “ fell to strip and kill *English* Children, all other Re-
 “ lations were cancell’d and laid aside, and it was now
 “ esteem’d a most meritorious Work in any of them
 “ that could by any Means or Ways whatsoever, bring
 “ an *English* Man to the Slaughter ; a Work not very
 “ difficult to be compass’d, as Things then stood : For
 “ living promiscuously among the *British* in all Parts ;
 “ and having from their Priests receiv’d the Watch-
 “ word both for Time and Place, they rose up, as it
 “ were actuated by one and the same Spirit, in all Pla-
 “ ces of those Counties before-mention’d, at one and
 “ the same Point of Time, and so in a Moment fell
 “ upon them, murdering some, stripping others, and
 “ expelling others out of their Habitations : This bred
 “ such a general Terror and Astonishment among the
 “ *English*, as they knew not what to think, much less
 “ what to do, or what Way to turn themselves. Their
 “ Servants were kill’d as they were ploughing their
 “ Fields, Husbands cut to Pieces in the Presence of
 “ their Wives, their Childrens Brains dash’d out be-
 “ fore their Faces ; others had all their Goods and Cat-
 “ tel seiz’d and carried away, their Houses burnt, their
 “ Habitations laid waste, and all as it were at an In-
 “ stant, before they could suspect the *Irish* for Enemies,
 “ or any ways imagine that they had it in their Hearts,
 “ or in their Power to offer so great Violence, or do
 “ such Mischief unto ’em.”

Such of them as took the Alarm, and stood upon
 their Guard, they insnar’d by a villainous Stratagem
 often us’d by them, which was to assure them of their
 Lives and Goods, with safe Conduct whither they
 pleas’d

pleas'd, confirming their Promises sometimes under their Hands and Seals, sometimes with horrid Oaths and Protestations; and having thus got them into their Power, they left the Soldiers to despoil, strip, and murder them at Pleasure. Those they suffer'd to escape with their Lives, they stripp'd naked (Men, Women and Children) and in that miserable Plight in a most severe cold Season, drove them to the Mountains to wander thro' the Woods and Bogs: And if any of them found Means but to procure a few Rags to cover their Nakedness, they were presently taken from them, and none allow'd to give them Entertainment, Shelter, or any Kind of Relief, without incurring heavy Penalties: And in this miserable Condition they fled from the Face of their inhumane Enemies to *Colvaine*, *Deery*, and other Northern Ports. Some of them came to Composition with their bloody Assailants, and gave them their Goods, Plate, and Money, for Leave to come up to *Dublin*; these had Passes from the Chief of the Rebels, and so came in Troops thro' the Country. Mr. *Creighton* testifies in his *Examination*, that there pass'd by his House, in one Company, 1400 Persons, in another 500, and other lesser Numbers, with nothing but a few Cloaths on their Back: Several of these, notwithstanding their Passes, were barbarously fallen upon by their Enemies stripping some, wounding others, and murdering many. It was depos'd, by one that was an Eye-witness and a Partner in the Suffering (*Adam Clover of Slonofy*) " That thirty Persons in his Company
 " were slain, and about an hundred and fifty cruelly
 " wounded, so that Traces of Blood issuing from their
 " Wounds, lay upon the Ground for twelve Miles together, and many young Children were left and perish'd by the Way (to the Number of about sixty)
 " further adding, that some of the Rebels vow'd, that
 " if any digg'd Graves to bury their Children in, they
 " should be buried therein themselves." So that most of them were left unburied, expos'd to the ravenous

Beasts and Fowls. One poor Woman he says he saw left by the Rebels, stripp'd to the Shift, who was set upon by three *Irish* Women, and four Children, and by them stripp'd quite naked in a bitter Frost and Snow, and miserably beat and tore, insomuch, that she fell in Labour in their Hands, in which Conflict, both Mother and Child died.

These were the first Fruits of the Rebellion, says the * Historian, which now began to spread it self into other Provinces, having cover'd the Northern Parts of the Kingdom with fearful Desolations: Several Counties within the Province of *Lemster* join in the Rebellion. Upon the 12th of Nov. the *Irish* in the County of *Wicklow*, fell upon the Protestants most furiously with Fire and Sword, despoiling, robbing, and murdering all the *English* within that Territory; other Counties did the like, as *Wexford*, *Caterlagh*, &c. In the mean time *Dublin*, the chief Sanctuary of the distressed Protestants, was reduc'd to no small Straits, the Northern Rebels being come down in two several Parties, and with great Forces within 20 Miles on the one Side, and the Rebels of the County of *Wicklow* infesting it on the other; they were continually alarm'd with Rumours of new Devices to surprize the Town. The *English* fled to them in great Companies out of the North, stript, and ready to perish. “ Many Persons of good Rank and Quality cover'd over with old Rags, and some without any other Covering than a little twisted Straw to hide their Nakedness: Wives came lamenting the Murder of their Husbands, Mothers of their Children barbarously destroyed before their Faces, poor Infants ready to perish and pour out their Souls in their Mothers Bosom: Some over-wearied with long travel, and so furbated that they came creeping on their Knees; others frozen with Cold, ready to give up the Ghost in the Streets. Thus was the Town filled with most lamentable Spectables of Sorrow
“ wandering

“ wandering up and down the City, desolate, forsa-
 “ ken, having no Place to lay their Heads on, no
 “ Clothing to cover their Nakedness, no Food to fill
 “ their hungry Bellies. The Churches, Barns, Sta-
 “ bles, &c. were filled with them, yet many lay in
 “ the open Streets, others under Stalls, and there most
 “ miserably perish'd. Nay so bitter was the Remem-
 “ brance, of their former Condition, and so insup-
 “ portable the Burthen of their present Calamity to
 “ many of them, as they even refus'd to be comforted,
 “ and to accept either of Cloaths or Food when brought
 “ to them; but in a sort of Distraction, lay in their
 “ filthy Rags, and even in their own Dung, and lan-
 “ guished and died.

In the mean while, the most cruel Havock is made
 of the poor Protestants in other Parts of the Kingdom,
 the Priests stirring up the People, and encouraging them
 to this barbarous Work, both by Promises and Terrors.
 It was depos'd upon Oath, that a certain Priest (*O-cul-
 lan*) told his Auditory at Mass, that such as died in
 this Quarrel, their Bodies should not be cold, before
 their Souls should ascend up to Heaven, and that they
 should be free from the Pains of *Purgatory*. Sometimes
 they threatned them with *Purgatory* and *Hell*, and wou'd
 tell them they sinned mortally, if they spar'd the *En-
 glish*; and what with the Considerations of another
 World, and the respect they had to Advantage in this,
 the Cut-Throats go on with a Fury that seem'd re-
 solv'd to spare none: They began with burning Houses,
 plundering and stripping, but having, as they thought,
 sufficient Power in their Hands, they fell a butchering
 without any Mercy to Age or Sex. Some particulars
 of their Cruelty, enough to make both the Ears of him
 that hears them Tingle, I shall here relate

from Sir J. Parsons, and in his * Words. * from Pa.

“ In the County of *Fermanagh* Multi- 91.

“ tudes were presently kill'd in cold

“ Blood, some taken at the Plough, others as they
 “ sat

“ sat peaceably in their own Houses, others travelling
 “ upon the Ways, all without any manner of Provo-
 “ cation by them given, suddenly surpriz’d and unex-
 “ pectedly cut off. At the Castle of *Lisgool*, within that
 “ Country, above 150 Men, Women, and Children,
 “ were almost all consum’d with Fire. At the Castle
 “ of *Moncah*, near 100 British were slain altogether;
 “ and the same bloody Company of Rebels were no
 “ sooner admitted into the Castle of *Tullah*, which was
 “ deliver’d up into the Hands of *Roury Mac-Guire*, up-
 “ on Composition, and faithful Promises of fair Quar-
 “ ter, but that within the very Court they began to
 “ strip the People, and most cruelly put them to the
 “ Sword, murdering them all without Mercy. At
 “ *Lissenkeah* they hang’d, or otherwise kill’d above
 “ 100 Persons, most of them of the *Scotish* Nation; for
 “ after once they had the *English* in their Power, they
 “ spar’d none of them, but us’d all the *Scots* with as
 “ much cruelty as they did the *English*. This County
 “ was very well planted by the *British* Undertakers,
 “ and all of them and their Tenants in a very short
 “ Space, after a most horrible Manner quite destroy’d,
 “ or utterly banish’d from their Habitations. In the
 “ Counties of *Armagh* and *Tyrone* (where the *British*
 “ were much more Numerous, and Sir *Phelim O-Neal*,
 “ and his Brother *Turlah O-Neal*, the Principal Actors)
 “ the Murders of the *British* were much more multipli-
 “ ed, and committed with greater Cruelty, if it were
 “ possible, than in any other Places. There were four
 “ Thousand Persons drown’d within the several Parts
 “ of that Country, according to some Relations; the
 “ Rebels in the most barbarous Manner, driving on
 “ many of those miserable stripp’d Christians unto the
 “ Place of their Sufferings like Swine; and if any were
 “ slack in their Pace, they sometimes prick’d them
 “ forwards with their Swords and Pikes, often hast-
 “ ening on the rest, either by killing or wounding some
 “ of their Fellows in the way; Other Companies they
 “ carried

“ carried out under pretence of giving them safe
 “ Conduct out of the Country, and so got them to go
 “ chearfully on, by Vertue of Sir *Phelim O-Neal*’s Pass,
 “ untill they come to some Place fit for their Execution.
 “ And if they drown’d them, then they had some pre-
 “ pared to shoot or knock down with Poles, any such
 “ as could swim, or us’d any other Means to escape
 “ out. The Cathedral Church and Town of *Armagh*
 “ were burnt, many Towns laid waste, all the fair
 “ Plantations made by the *British* Families left deso-
 “ late; in some Parishes two hundred Families mur-
 “ dred and destroy’d; the whole Country, as it were,
 “ a common Butchery, and thro’ all Parts of it very ma-
 “ ny Thousands perished in a short Time by Sword,
 “ Famine, Fire, Water, and all manner of cruel Deaths,
 “ that Rage and Malice cou’d invent: But before I
 “ leave this Subject, I shall pass a little further, and
 “ out of some Examinations (taken upon Oath, which
 “ I have perus’d) present a brief Collection of some o-
 “ ther horrid inhumane Cruelties, which I find were
 “ used in the murdering of many poor innocent Souls.
 “ To many, these bloody Villians shew’d so much Fa-
 “ vour, as suddenly to dispatch them out of their Pain,
 “ (tho’ not allowing them Time to make their Prayers)
 “ for others, they held a sudden Death too easy a Pu-
 “ nishment; therefore they † imprison’d some in most
 “ beastly Dungeons, full of Dirt and Mire, and there
 “ clapping Bolts on their Heels, suffer’d ’em to perish
 “ at Leisure; others they barbarously mangled, and
 “ left languishing upon the Highways, crying out but

† If any were prevail’d with to renounce their Religion in hopes of
 Life, they far’d no better than the Rest: A few such there were, to
 some of whom, after they had been drawn to recant, a Priest gave
 the Sacrament, asking them whether it was Christ’s Body; they an-
 swer’d, Yes. He then asked them whether the Pope was the Supreme
 Head of the Church; They said he was. Whereupon he told them,
 that they were in a good Faith, and for fear they should fall from it,
 they should die, and so caus’d their Throats immediately to be cut.

“ for

“ for so much Mercy as to be deliver’d out of their
 “ Pain; others they buried alive, a manner of Death
 “ they us’d to several *British* in several Places: And in
 “ *Clownis*, in the County of *Fermanagh*, there were 17
 “ Persons, having been hang’d till they were half Dead,
 “ cast together into a Pit, and being cover’d over with
 “ a little Earth lay pitifully, sending out most lamen-
 “ table Groans for a good Time after. Some were
 “ deadly wounded, and so hang’d up on Tenter-hooks.
 “ Some had Ropes put about their Necks, and so drawn
 “ through the Water. Some had Withs tied to them,
 “ and so drawn up and down through Woods and Bogs.
 “ Others were hang’d up, and taken down and hang’d
 “ up again several Times, and all to make ’em confess
 “ their Money, which as soon as they had told, they
 “ then dispatch’d ’em out of the Way. Others were
 “ hang’d up by the Arms, upon whom they made the
 “ Experiment, with their Swords, how many Blows an
 “ *English* Man wou’d endure before he died. Some had
 “ their Bellies ript up, and so left with their Guts run-
 “ ning about their Heels. But this horrid kind of Cruelty
 “ was principally reserv’d by these inhumane Monsters,
 “ for Women, whose Sex they neither pitied nor spar’d;
 “ hanging up several Women, many of them great with
 “ Child, whose Bellies they ript up as they hung, and so
 “ let the little Infants fall out; a Course they ordinarily
 “ took with such as they found in that sad Condition; and
 “ some- times they gave their Children to Swine; some
 “ the Dogs eat; and some taken alive out of their Mo-
 “ ther’s Bellies, they cast into Ditches; some had their
 “ Brains knockt out; others were trampled under Foot
 “ to Death. Some they cut in Goblets and Pieces, o-
 “ thers they ript up Alive: Some were found in the
 “ Fields † sucking the Breasts of their murder’d Mo-

† Having stabbed a poor Woman *Jane Addis*, they left her young
 Child, not a Quarter old, by her dead Corps, and putting the Breast
 of its dead Mother into its Mouth, bid it suck, *English Bastard*, and
 so left it to perish.

"thers; others lay stifled in Vaults and Cellars; O-
 "thers starv'd in Caves, crying out to their Mothers,
 "rather to send 'em to be kill'd by the Rebels, than
 "suffer 'em to be starv'd there: Multitudes of Men,
 "Women, and Children were found drown'd, cast in-
 "to Ditches, Bogs, and Turf-Pits, the Ordinary Se-
 "pulchres of the *British* Nation. Thousands died of
 "cold and want in all Parts of the Country, being nei-
 "ther permitted to depart, nor reliev'd where they
 "were forc'd to stay. Multitudes were inclos'd in
 "Houses, which being set on Fire, they were most
 "miserable consum'd. Some were dragg'd out of their
 "Sick-beds to the Place of Execution; Children en-
 "forc'd to carry their aged Parents to the Place de-
 "sign'd for their Slaughter; nay, some Children com-
 "pell'd most unnaturally to be the Executioners of their
 "own Parents, Wives to help to hang their Husbands;
 "Mothers to cast their own Children into the Water,
 "and yet after these enforc'd Acts, which no doubt
 "were perform'd out of hopes and Assurances to have
 "their own Lives sav'd, always murder'd. And such
 "was the Malice and most detestable hatred born to
 "the *English* by the *Irish* as they taught *Irish* Children
 "to kill *English* Children, and the *Irish* Women did na-
 "turally express as much Cruelty, as the chiefest Rebels
 "among them. If this be not sufficient, let us look over
 "the particular Ends of some particular Persons, and
 "we shall in them behold more horrid Cruelties, than
 "these before mention'd. What shall we say to a
 "Child boil'd to Death in a Caldron? a Woman hang'd
 "on a Tree, and in the Hair of her Head, her own
 "Daughter hang'd up with her; a Woman miserably
 "rent and torn to Pieces; some taken by the Rebels,
 "their Eyes pluck'd out, their Hands cut off, and so
 "turn'd out to wander up and down: Others ston'd
 "to Death; a Man wounded and set upright in a Hole
 "digg'd in the Earth, and so cover'd up to the very
 "Chin, there left in that miserable Manner to perish:

H

" A Man's

“ A Man’s Feet held in the Fire till he was burnt to
 “ Death, his Wife hang’d at his Door. A *Minister*
 “ stripped stark naked, and so driven like a Beast thro’
 “ the Town of *Cashel*, the Rebels following and prick-
 “ ing him forward with Darts and Rapiers. A Com-
 “ pany of Men, Women, and Children, put into an
 “ House, and as they were burning, some Children
 “ that made an escape out of the Flames, were taken
 “ by some of the Rebels, who stood by, and cut them
 “ into Pieces with Sithes, and so cast them into the
 “ Fire again: Neither did these horrible Tortures
 “ which they put these poor innocent Christians to, a-
 “ slack their Fury, their Malice towards them did
 “ not determine with *their* Breath: But after so many
 “ several bloody Ways, and cruel Inventions where-
 “ with they rent their Souls from their wretched Bo-
 “ dies, even to their dead Carcasses in some Places they
 “ denied all manner of Burial; some they cast into
 “ Ditches, others they left to be devour’d by Dogs
 “ and Swine, others by Fowls and ravenous Birds;
 “ nay, several which had been formerly buried, they
 “ digg’d up, and left them to putrify above Ground.

At *Portadown*-Bridge, above 300 were drown’d at
 several Times; some say * 1000; the

* *Vid. Dr.* Apparitions of which were often seen up-
 Maxwel’s on the River, sometimes singing of Psalms,
Examinat. sometimes brandishing of Swords, crying
 (some of them) *Vengeance, Vengeance.* The

Truth of which, says *Dr. Maxwel*, was not denied by
 their own Priests and Friars, who as often as it was
 objected to them by him, replied, that it was but a
 cunning Sleight of the Devil, to hinder this great Work
 of propagating the Catholick Faith, and killing of *Here-*
ticks; or that it was wrought by Witchcraft. They
 often made Candles of the Grease of those they mur-
 dered: They ripp’d up the Belly of a *Scots* Man, and
 tying one of his small Guts to a Tree, made him go
 round till he had drawn them all out of his Body, say-
 ing,

ing, they wou'd try whether a Dog's or a Scots Man's Guts were the longer : Some they roasted alive ; some Women they drown'd in the very Time of their Labour. A Youth having his Back broke, was found in the Field, who having, like a Beast, eaten all the Grass round him, they remov'd him to a Place of better Pasture, and there left him to graze a little longer, and so to perish.

And 'tis remarkable with what Pleasure they acted all their Cruelty. They would send their Children in Troops, arm'd with Rattles and Whips, to beat dead Mens Bodies, and thresh off their Privy-members ; which they did, and return'd in Triumph to their Parents, and were rewarded by them for it. Several of them, after they had been at this hellish Work, were heard to say, *It did them much Good to wash their Hands in the Blood of the Protestants.* When the Castle of *Lisgoole* was fired upon the *Protestants* shut up in it, the Wretches seeing the House all in Flames, cry'd out, *Oh, how sweetly do they fry.* Having cut off the Head of Mr. *Bingham* a Minister, they set it up with others at the Market-Cross of *Kilkenny* on a Market-day, and flitting his Cheek to the Ear, they put a Gag in his Mouth, and laid a Leaf of a Bible before him, bidding him preach, for his Mouth was wide enough. Some of them boasted of the Sport they had, in putting Fire to the Straw which an *English* Woman, whom they stripp'd, ty'd about her, saying, *How bravely the Fire made the English Jade dance.* They burn'd several *Protestants* in a thatch'd House, in the Parish of *Kilmore*, and afterwards would divert themselves with imitating their Cries in the Flames. It was often their Practice, when they heard of any *English* Man kill'd by any of the Rebels, to come out and stab and cut him, one after another, being unwilling it seems, not to have their Part in the Merit of such Work. Sometimes they wou'd take a Pleasure in reckoning up the great Numbers they had slaughter'd, adding in a boasting Manner, *that the Devil was beholden*

to them, for sending so many Souls to him to Hell. Nor did they with less Malice and Pleasure triumph over the Holy-Bible it self: They often burnt it when they met with it in *Protestant* Families, calling it *Hell-Fire*. A Friar (*Malone*) cut several Bibles into Pieces, and cast them into the Fire, saying, he would deal in like Manner with all *Protestant* and *Puritan* Bibles. One *Slake* depos'd, that the Rebels took his Bible, and laying it open in a puddle of Water, trampled upon it, saying: "A plague on it, this Bible hath bred all the Quarrels, and that he hop'd within a few Weeks all the Bibles in *Ireland* shou'd be us'd in that Way, or worse, and that none shou'd be left in the Kingdom."

Well, these are some of the Barbarities, and prodigious Cruelties of these merciless Men shall I call them, or rather, Wolves or *Lybian* Tygers. Blush, oh ye Heavens, and be horribly afraid! 'tis a wonder the Sun did not hide its Face, the Heavens shower down Vengeance upon such Monsters, or the Earth open its Mouth, and swallow them up! No Heart can conceive the Terrors of the poor Sufferers, nor any Words describe the Inhumanity of their Persecutors. May the *Irish* and *British* *Protestants* never so far forget it, as to betray themselves and their Posterity into the Hands of such fanatick Furies, whose Principles are still the same, and will not fail to produce the like Practices, when at Liberty.

The exact Number of the murder'd can't be suppos'd certainly known; we have however particular Lists of them in several Counties, printed from the Examinations taken, by Virtue of Commissions under the great Seal of *Ireland*. Some of which may be met with in the Folio History of the *Irish* Rebellion.

Appendix. P. Among the rest of the Examinations before the Commissioners, there is one from 109.

Mr. *Hugh Cunningham* April 21. 1642. who deposeth, that he was told by a Priest, that the Priests of every Parish in *Ulster*, being commanded by Sir *Phelim O-Neal* to give the Numbers of the *British* *Protestants*

Protestants kill'd in their Parishes; the Number of Men, Women, and Children murder'd there, were an hundred and five Thousand. *D. Maxwel* makes them an hundred and fifty Thousand; these were in the North only, besides the Slaughter made in other Places. 'Tis not possible as was said, to be exact in the Number, but 'tis certain, it was very great, and several have reckon'd, that from the Beginning to the End of the Rebellion, *no less than three hundred Thousand were cut off*, many of them with such Circumstances of Barbarity, as has been related.

C H A P. IV.

An Account of the Paris Massacre, the great Severities used towards the Protestants in France, before that Time, the Work pursued through the Kingdom, and Multitudes of Protestants were murdered.

I NOW pass to the *Paris Massacre* in the Year 1571. Not that this was the only Instance of *Popish Cruelty* in this Part of the World; the same Spirit of Persecution having rag'd here as in other Places, the Particulars of which may be found in the Historians of that Kingdom. I shall mention a few of them as a Taste. In the Beginning of King *Henry* the 2d's Reign, among others, a Tailor of *Paris*, was examin'd before the King and Court; the Bishops question'd him about several Points of his Faith, in which he answered with so much Judgment and Presence of Mind, as astonish'd the King and all present, and tho' the Nobles taunted and jeer'd him, as an *Heretick*, he persisted in the Truth with undaunted Courage: When he was brought to Execution, he kept his Eyes so steadfastly fix'd upon the King, looking out of a Window to see the Execution, that the King was out of Countenance, and forc'd to withdraw from the Window: and, it seems, was so struck with what he saw, that he profess'd he tho't the Shadow of the Tailor follow'd him where-ever he went, and for
many

many Nights after, was so terrify'd with the Tailor's Apparition, as he imagin'd it to be, that he protested with an Oath, he wou'd never see nor hear more of the *Lutherans*; but soon forgot his Oath.

About the same Time one *Nicholas Naile*, carrying some good Books to *Paris*, was accus'd of *Herefy*, and being first miserably rack'd and tortur'd, was condemn'd to be burnt; when he was brought to the Stake, they put a Gag in his Mouth, which they ty'd with a Rope fasten'd so hard about his Head, that the Blood gushed out of his Mouth, his Body being besmear'd with Oil and Brimstone; after the Fire had burnt some Time, the Cord broke asunder, and the Gag falling out of his Mouth, he praised God in the midst of the Flames, and so expir'd. Another (*Peter Serre*) having been a Priest, but convinc'd of the abominable Errors he was bred up in, renounc'd his Profession, and retiring to *Geneva*, learn'd the Shoe-Makers Trade; and some Time after coming back to *Thoulouse*, to visit a Brother there, in hope of his Conversion, was by Means of his Brother's Wife, brought before the Official and deliver'd to the Judge: The Judge asked him what his Occupation was; he answered that *of late* he had been a Shoe-Maker; the Judge asked him what Occupation he had *formerly* been of; he answered, he was asham'd to speak or think of his former Occupation, *it was so vile*; but being urg'd to it, said, he had been a *Popish* Priest; which so enrag'd the Judge, that he commanded him to be degraded, his Tongue to be cut out, and so to be burnt: He stood with the utmost Composure while the Flames were kindling upon him, looking towards Heaven, as if he had felt no Pain at all; which very much affected the Beholders, and one of the Parliament present, said, it was not the best Way to bring the *Lutherans* to the Fire, for it would do more hurt than Good. About the Year 1560, three or four hundred *Protestants* were got together at *Paris*, to receive the Lord's Supper, which the Priests hearing of, rais'd a Mob, and beset the House: Those that
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cou'd, fought their Way through the Rabble, the rest being taken, were committed to the Prison, and several of them executed; nor did their Cruelty end with their Death, for to make them the more odious with the People, the Friars in their Sermons impudently affirm'd, that they met to banquet together in the Night; after which, putting out their Candles, they proceeded to adulterous Confusions one with another. (The very same Scandal that the *Pagans* of old charg'd on the primitive *Christians*, in their Night-Meetings.)

In the Year 1662, the Duke of *Guise* set upon a Congregation of *Protestants* (about two thousand) whom he found assembled together in a Barn: The bloody Man call'd upon his Soldiers to shew their courage; bidding them fall upon them and cut them, all to pieces, which accordingly was done: Some of the Men climb'd up to the Roof of the Barn, hoping to be conceal'd there, but the Soldiers espying them shot at them, so that they fell down wounded among them: The Minister continued his Discourse till they fired upon him in the Pulpit; and then endeavouring to make his Escape, was seiz'd and brought before the Duke, who after some rough Salutations and Insults, call'd the Provost, and said, *take this Varlet and hang him upon a Gibbet.* At *Amiens* they Burnt the Bible, Psalm-books, &c, of the *Protestants*, and destroy'd great Numbers of People, shooting some, drowning and hanging others. At *Meaux* they slew four hundred of them, sparing neither Men, Women, nor Children, and cruelly dashed several Infants against the Wall, commanding such as they did not murder to be rebaptiz'd. At *Bar* they committed the like, and even greater Outrages; some of the Woman's Breasts they cut open, and pulling out their Hearts, gnawed them like Savage Beasts, expressing their great Satisfaction that they had tasted of a *Hugonot's* Heart. They murdered a Minister at *Angers*, and many others, burning all the *Protestant's* Books they cou'd light of: A fair guilt Bible (found in a Merchants House) they stuck on an Halbert, and carried

ried in Proceſſion, crying out, *Behold Truth hang'd, the Truth of the Hugonots, the Truth of all the Devils*, behold the Mighty God will ſpeak; and throwing it into the River, cry'd, *Behold the Truth of all the Devils drown'd*. In the Year 1562, the Parliament at *Paris* made a Decree, encouraging and commanding the Catholicks to riſe and deſtroy thoſe of the *Proteſtant* Religion in every Place; which occaſion'd many to leave their Callings, and betake themſelves to the more agreeable Buſineſs of pillaging, robbing, and murdering their Neighbours; and horrid was the Barbarity they every where committed: Some they flay'd alive, others they buried alive; ſome young Children they roasted: They pull'd out the Eyes of ſome, cut off their Ears and Noſes, and after the utmoſt Indignities offer'd to Creatures, made after the Image of God, gave their Bodies to the Dogs. At *Maſcon* they ſeiz'd a very aged Perſon of great Holineſs and Piety, that had been Seventy Years in the Miniſtry (*Mr. Bonnet Bor*) As they led him along the Streets ſcoffing at him, and inſulting him in the rudeſt Manner, and ſometimes ſmiting him with the Fiſt, they made Proclamation, that whoever wou'd hear this *Godly Man* preach, muſt come to the Slaughter-houſe; where they buffeted him, and abuſ'd him for two Hours together: The good Man underſtanding what was before him, requested that before his Death he might be permitted to pray, upon which a Ruſſian ſteps to him, and cut off Part of his Noſe, and one of his Ears, ſaying, now pray as long as thou wilt, and then we will ſend thee to the Devil: And thus they go on, putting off all Humanity and Bowels of Mercy, rending and tearing theſe poor Creatures, like Wolves and Tygers, and treating them, as if they had not been of the ſame *Species* with themſelves.

However the Succeſs did not answer the Deſign, for ſtill that of the ancient * Father was verifi'd, the more

Tertul. Apol * Plures efficitur quoties metimur a vobis; ſemen eſt *Cap. 29.* ſanguis Chriſtianorum, &c.

they

they were oppressed, the more they grew; the *Blood of the Martyrs was the Seed of the Church*: They yet increas'd in many parts of the Kingdom, and were often encourag'd by Persons of Rank and Note; particularly, in the Reign of *Francis II.* and *Charles IX.* when they had at the Head of them the Prince of *Conde*, the King of *Navar*, and the memorable *Coligni*, Admiral of *France*, &c. Infomuch that frequent Edicts were procured in Favour of the *Hugonots*, suspending all penal Laws against them, and stopping further Persecutions: Sometimes the *Protestants* defended themselves by Arms, against the intolerable Oppressions of their Enemies, and often brought them to Terms. In the Year 1560, a little before the Coronation of *Charles the IX.* an Edict was published from *Fontainbleau*, prohibiting the mutual Reproaches of *Papists* and *Hugonots*, and imprisoning any, or searching their Houses on Account of Religion. But after this the *Popish* Party obtain an Edict, forbidding all Religion, Faith and Doctrine, otherwise than according to the Church of *Rome*, and all Assemblies of *Protestants*. Upon which 12 Ministers of the *Protestants*, as *Beza*, *Peter Martyr*, *Marloret*, *Morel*, *Virel*, &c. with twenty Deputies of the *Protestant* Churches, offer a Petition to the King for a Conference with the Prelates, which was accordingly granted, and managed by the foremention'd Ministers on the one Side, and Cardinal de *Lorain*, assisted by *Claude Espenceus*, &c. on the other. The whole Court, Princes of the *Blood*, Council of State, many Cardinals and Prelates, and Grandees of both Religions, were present. The Conference began *Decemb. 1561.* but was only design'd to amuse and insnare the *Protestants*, and was manag'd accordingly: For the Cardinal, after he had discours'd upon two Points, intreats the King in his Oration to him, to continue constant in the Religion of his Predecessors, and oblige the Ministers to subscribe to that which he had deliver'd, before they pass'd to the other Articles; otherwise to deny them Audience, and banish them

out of the Realm, which (says he) can allow of *but one Faith, one Law, one King.* Beza answers the Cardinal, and according to the Acknowledgment of his Adversaries, maintain'd his Opinion strongly; but all was to no Purpose; they cry loudly out of *Heresy*; and *Laynes a Spaniard* treated the reform'd Ministers with the Epithets of Wolves, Monkies, and Serpents. The Conference being thus frustrated, and all Hopes of accommodating Matters lost, the *Protestants* open their Meetings, and exercise their Religion according to the Liberties granted by several Edicts in their Behalf; which the *Papists* not brooking, fall upon them, and murder great Numbers: And this, as some Historians deliver it, was the chief Fire-brand of the Civil Wars now a kindling, and occasion'd many Battles fought with different Success.

Frequent Interruption was given to these Wars, by Treaties, Pacifications, and Edicts, but all subject to the Interpretation of a *Popish* Conscience (as the *Protestants* found to their Cost) *i. e.* to be observ'd so far, and so long only as their Interest and Convenience required. And in this State Things continued several Years, the *Papists* sometimes massacring and murdering the *Protestants*; the *Protestants* on the other Hand standing up in their Defence, sometimes worst their Enemies, and by their Sword defend their Altars; till at last these inrag'd implacable Men have Recourse to a Stratagem, infamous to the highest Degree, (*viz.*) the Massacre of 1571. of which I am to give the Reader some Account.

The Contrivance in short was, to get the Chief of the *Protestants* to *Paris*, and there to cut them off, and so proceed to destroy the rest in other Places: To accomplish which Design, the Court changes its Guise, and puts on a Face of Mildness and Gentleness towards the *Protestants*; publickly acting in many Particulars in Favour of them. Presently the Admiral *Coligni*, is invited to Court, being amus'd and prepar'd to take
the

the Delusion by the late Steps in their Favour: The Admiral first sends Count *Lodowick* of *Nassau* to pry into the King's Disposition, whom the King receiv'd with all Manner of Kindness; and the better to lull them asleep, and draw them into the Snare laid for them, dispatched *Teligni*, the Admiral's Son in Law, to let him know his Intentions of marrying his Sister to the King of *Navar* (a *Protestant*) as a Pledge of his Promises to all the *Hugonot*-Party: The Admiral by this Means is decoy'd to Court; where he was carress'd in an unusual Manner, the King calling him *Father*; protesting he never saw a more desirable day than *that*, which would end all his Troubles, and settle a firm Peace in the Nation; adding, that he did not desire the Marriage so much for it self, as it was a Bond and Knot between him and the *Protestants*, and *that he gave his Sister in Marriage, not to the King of Navar only, but to all the Protestant Churches, to join them in one indissoluble Union.* The Queen-Mother acts the same dissembling Part, declaring that she desired nothing more, than that a Peace should be concluded upon equal Conditions, and the memory of former Matters blotted out: At the same Time the King ordered the Admiral 100 thousand Crowns out of the Treasury, to recompense the Loss he had sustain'd in the Wars, and gave him the Household-Goods and Furniture of the Cardinal his Brother, and his Revenue for a Year; All which was done with such an Air, that not only the Court began to murmur, and the common People to cry out, the King was in the high Way to *Hugonotism*; but even the *Guises* themselves, Chief in the Intrigue, began to suspect the King shou'd turn all his Dissimulation into a Storm, that might at last fall on their Heads, whom he did not much affect.

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580.*

In the mean while several of the *Protestants* suspected Treachery at the Bottom, and warn'd the Admiral of the Danger they apprehended he was in, and wou'd

have had him withdraw himself. Whilst at *Paris*, he
 receiv'd a Letter to this Effect. " Remember, says the
 " Letter-writer, the *Popish* Maxim confirm'd by the
 " Authority of Councils, that Faith is not to be kept
 " with *Hereticks*: Remember the implacable Spirits of
 " the *Papists* at this Time, irritated by the last Wars.
 " There is no doubt 'tis the fix'd Purpose of the Queen
 " to destroy the *Protestants* by any Means whatever:
 " Consider she is an *Italian*, of a crafty Wit, born of
 " the Progeny of Popes, who contrives all extreme
 " Things against her Enemies. Remember in what
 " School the King hath been brought up from his
 " Childhood; how he hath been taught to swear and
 " forswear, to pollute himself with Whoredoms and
 " Adulteries; to compose his Countenance to counter-
 " feit Faith and Religion: How he has been accus-
 " tomed to Cruelty and Blood shed: How he hath been
 " taught not to suffer above one Religion in his King-
 " dom: How it hath been whispered in his Ears, that
 " the *Protestants* seek to despoil him of his Life and
 " Kingdom: That he is not bound to keep Covenants
 " made with arm'd Subjects. Remember that *Commo-*
 " *dus* caus'd *Julianus* to be slain, whom he pretended to
 " honour and embrace as his Father. That *Antoninus*
 " *Caracalla*, under the Pretence of a Muster, caused all
 " the chief Youths of his City to be slain: That *Ly-*
 " *sander*, under Pretence of Friendship, command-
 " ed the Throats of 400 *Miletians* to be cut: That
 " lately *Antonius Spinola* invited all the chief Men of
 " *Corfica* to a Banquet, where they were all slain: That
 " *Christian*, King of *Denmark*, us'd the same Art to
 " commit that horrid Massacre at *Stockholm*. That the
 " King's Speech to his Mother at *Blois* was no Secret,
 " when swearing, he ask'd her, if he had not carry'd
 " himself well at the coming of the Queen of *Navar*;
 " to whom she answered, that he had begun well, but
 " would profit little unless he went on; but I (says he
 " with many Oaths) will bring them all into the Net
 " Wherefore,

“ Wherefore, if you can be wise, haste both out of the Court and City, as out of a most impure Sink.” But this prudent and seasonable Caution was not effectual with the good Admiral; who declared there was no Place left for any more Suspicions; that he was verily perswaded that so great Perfidiousness could not enter into the Heart of so good a King; that the King had lately entered into a League with the Queen of *England* (*Elizabeth*) and endeavoured to do the same with the *Protestant* Princes of *Germany*; which sufficiently shewed how he stood affected to the *Protestants*. Thus fatally secure was this Great, and (in other Things) prudent Man.

The Admiral being fully satisfied with the Sincerity of their Pretences, the Queen of *Navar* comes to Court to prepare for her Son's Marriage, but died in a few Days (it was suppos'd by Poison) However, the Marriage proceeds, and was publicly celebrated *August* 18, between the King of *Navar*, and the Lady *Margaret*, on a Scaffold before the great Church of *Paris*, in sight of the People, the Cardinal of *Bourbon*, the King of *Navar*'s Uncle, performing the Marriage Ceremonies: Three Days were spent in feasting, dancing, and all Demonstrations of Joy, suitable to so great an Occasion, and with such a Mixture of *Protestants* and *Papists*, that had not of a long Time been seen in *France*; who now seem'd to embrace with so much Freedom and Affection, as if all former Enmities were to be buried for ever, or rather, as if there had never been any between them.

All this While their main Design goes on; and the Queen, with the Duke of *Anjou*, and the *Guises*, contrives the Murder of the Admiral; and for that Purpose employs one *Morevil* (the Assassin of the Lord *Mouy*) who shot him as he was Aug. 22. coming from Court, reading a Petition, with divers Noblemen and Gentlemen with him: One Bullet took off the Fore-finger of his Right-hand; and another lodged in his Right-arm: The Admiral feeling

ing himself shot, shew'd great Composure and Presence of Mind; and without changing Countenance, only said, *It came thro' yonder Window, what Treachery is there?* The Door of the House, from whence the Bullet was suspected to come, was immediately broke open; where they found the Gun that did the Execution, which they understood upon Examination was brought thither, the Day before, by *Chally*, Steward of the King's House, and a Retainer to the Duke of *Guise*; but the Assassin had made his Escape upon a *Spanish* Jenner, provided at the Back-door for that Purpose. The King was playing at Tennis with the Duke of *Guise*, when the News was brought him, which he presently left, seeming to be enrag'd at the Villany, and swearing to the Admiral's Friends, the Author shou'd receive exemplary Punishment; and accordingly he caus'd the Gates of the City to be shut: At Afternoon the King went to visit the Admiral, and with many Oaths and Protestations, assur'd him of his Affection to *him* and the *Protestants*, and Care for *his* and their Safety, and swore by God's Death, he wou'd so punish the wicked Deed, as that the Memory of it shou'd remain to all Posterity. The King of *Navar*, the Prince of *Conde* and others complain of the Fact to the King, and desire Leave to withdraw from *Paris*, but were prevail'd with to stay upon the King's Declarations, how much he abhorr'd it, and his Assurances of their Safety. However, some of the Admiral's Friends were not easy, but prest him earnestly to retire to *Chastilion*; which the Court hearing of, consult about hastening the Massacre all they could; and the great Managers, the Dukes of *Guise* and *Anjou* forthwith got a Catalogue of the *Protestants* in the City: Abundance of Arms were sent to the *Louvre*, and many *Papists* arm'd; which struck the *Protestants* with Terror, and put them upon contriving, if possible, their own Safety, and desiring a Guard for the Admiral in particular; but the Admiral wou'd not hearken to them, resolving to rely on the King's Justice and

and Promises, confirm'd by so many Oaths : In the Evening *August* 23d, the Duke of *Guise* sent for the Captains of the *Popish* *Swissers*, shew'd them his Commission to cut off the Admiral and the Rest of the *Hugonots*, exhorting them to do the Work effectually. " The
 " Hour is come, says he, wherein by the King's Com-
 " mand, Punishments are to be inflicted upon the
 " Head, and upon the whole Party of the Rebels ;
 " that the Beast was caught and intangled in the Net,
 " and therefore they shou'd do their Endeavour he
 " might not escape : Be not wanting therefore to so fit
 " an Occasion of carrying Home a most glorious Tri-
 " umph, over the Enemies of the Kingdom". At Mid-
 night the Sheriffs and Captains of every Ward, had the
 same Orders given them, with Assurance that the like
 shou'd be executed upon the *Protestants* thro' all *France* ;
 The Signal he told them shou'd be, the ringing of the
 great Bell at the Palace, and that all imploy'd shou'd
 wear a white Scarf on the left Arm, and a Cross of the
 same on their Hats. At Midnight the Bell rung, and
 the Duke of *Guise* hastens with his Attendants to the
 Admiral's Lodgings, and knocking at the Door, pre-
 tends a Command from the King to speak with the
 Admiral ; the Door being open'd by *Laban*, whom they
 immediately stabb'd, they rush'd in; and press'd to-
 wards the Admiral's Apartment ; the Admiral hearing
 the Noise, and apprehending the Treachery, got out of
 Bed, and having committed himself to God in Prayer,
 (in which *Monfieur Mecklin* his Chaplain assisted him)
 he said to his Company ; 'tis long since I prepar'd my
 self to die, save your selves if possible, for you cannot
 save my Life, which he spoke without the least Change
 of Countenance, or Appearance of Concern. *Thuanus*
 relates the Matter thus. " I perceive what is doing ;
 " I was never afraid of Death, and am ready to un-
 " dergo it patiently ; I bless God, I shall die in the
 " Lord ; I now need no longer the Help of Man ; you
 " therefore my Friends, get you hence, lest you be in-
 " volved

“volv’d in my Calamity.” Accordingly the Minister (Mr. *Mecklin*) and the Rest of his Attendants made their Escape to the Top of the House, and some got out of the Window, and sav’d their Lives: Presently seven or eight broke into the Admiral’s Chamber, and one of them (*Beheme, a German*) set his naked Sword to his Breast, saying, *are you the Admiral?* He answer’d, I am so called; adding, “Young Man thou oughtest
 “to consider my hoary Head and present Infirmary;
 “but do what you will, you can’t much shorten my
 “Life;” the Wretch blaspheming God, stabb’d him; *Gossen, Atinius*, and others fell upon him, one shooting him with a Pistol, another wounding him in the Thigh, so that he lay gasping and ready to expire. The Duke of *Guise* cry’d from below, “Is the Business done?” They answer’d yes; the Duke reply’d, our Chevalier (*Engolism* the King’s bastard Brother) will not believe, unless he see it, therefore throw him out of
 “the Window, which they did; whereupon *Engolism* wiping his bloody Face with his Handkerchief, said, now I know ’tis he, and then kick’d him in the Face, (tho’ others say the Duke of *Guise* kick’d him.) The Admiral being made the first Sacrifice, as was intended, the Duke and his Retinue of Murderers go into the Street, crying, “Arm, arm, we have good Success,
 “and an happy Beginning, let us now proceed to the
 “Rest; ’tis the King’s Command; which he often repeated, *this is the King’s Command*, this is his Will,
 “this is his express Pleasure, therefore Courage my
 “Fellows:” And thus animated they fly upon their Prey with the Eagerness of ravenous Beasts: The Lords and Gentlemen, that lodg’d near the Admiral, were all murdered, as were the Attendants of the King of *Navar*, and Prince of *Conde*, in the King’s Palace, and indeed all the *Protestants* through the City and Suburbs; nothing being heard but the Noise of Horses and Arms, Guns and Pistols, mingled with the doleful Shrieks and Lamentations of Men, Women and Children, in
 vain

vain crying for Mercy; so that that Night, and the two next Days, about ten Thousand were butchered in *Paris*; among whom were five hundred Barons, Knights, Gentlemen and Ladies, that came from all Parts on Occasion of the Marriage. After the Admiral had been thrown out of the Window, they cut off his Head, and sent it to the King and Queen-mother, who transmitted it to *Rome*, as a grateful Present to the Pope. The Rabble at the same Time cut off his Hands and Privy-Members, dragged his mangled Body through the Streets, besmeared with Dirt and Blood for three Days together; and afterward hung up his Body by the Feet at the common Gallows. The Pope, upon hearing the News of the Massacre, and receiving the Present of the Admiral's Head, appointed a publick Thanksgiving, and caused *Te Deum* to be sung in the Church of *St. Lewis*; and to shew his hearty Liking of the Work, published a Bull of extraordinary Indulgences to all such, as should pray for Assistance to the King and Kingdom of *France*, for rooting out *Heresy*; and at the same Time ordered a Medal to be coined, on the one Side of which was himself, on the other the Representation of the Massacre, with this Inscription, *Hugonotorum Strages; the Slaughter of the Hugonots*. Thus did the pretended Vicar of Christ triumph in a Piece of barbarous Villany, that many a Heathen would have blushed at!

In that hellish Assembly, where this bloody Massacre was concluded on, it was debated whether the King of *Navar*, and the Prince of *Conde* should not perish with the Rest. The Duke of *Guise* pleaded for it; but others argued, how abominable it would be to destroy two young Princes of the Blood, in the Flower of their Age, and one of them in the Embraces of his young Bride, and the King's own Sister: So it was concluded, that they should be threatned with Death, and all Manner of Torments, if they would not turn *Papists*: And the King commanding them to be brought into his Presence, told them, " That now he had cut off all the Instru-

“ments of the Civil Wars, which he hop'd would prevent future Troubles; for by his Command the Admiral was slain, and all the Rest of the *Hereticks*; and that the like should be executed throughout all other Places of the Kingdom; and that, if they would save their Lives, they must now turn *Catholics*; for he was resolved to have but one Religion in his Kingdom.” Upon which the two Confessors (the King of *Navar* and the Prince of *Conde*) humbly beseeched his Majesty to remember his Oaths, Promises, and solemn Vows and Protestations, that they should have the free Exercise of their Religion; adding, that he might do what he pleased with their Bodies and Estates, but their Souls were in the Hands of God, that they were resolved to remain stedfast in their Religion, though with the Loss of their Lives; which Answer so inrag'd the King, that he called the Prince of *Conde* a Rebel, and the Son of a Rebel; threatening that if within three Days he did not obey his Command, he should die for it; and then with a furious Countenance left them with these three Words, *Death, Mass, or the Bastile.*

The King and his Confidants apprehending their Work was not yet fully done, and that this Severity might stir up the *Protestants*, in other Parts of the Kingdom, to take Revenge, resolved upon a general Massacre; and therefore having, for a little Amusement, first disowned by Letter any Hand in the Admiral's Death, and Blood-shed at *Paris*, throwing the Odium of it upon the *Guises*, and promising to maintain the Edict of Pacification, He writes to the Governours of Towns and Provinces, with express Command to fall upon the *Protestants* and destroy them; which accordingly they did with incredible Fury, at *Meaux, Troy, Orleans, Lyons, Tholouse, Bourdeaux, Angiers, &c.*

At *Meaux*, the King's Letters came to his Attorney (*Cisset*) who presently gathered his Forces together, and at seven a Clock at Night they began to execute the King's Commands, and their own Rage upon the *Protestants*

testants, killing and slaughtering all Night. The next Day they searched their Houses, and took above 200 *Protestants* more, and shut them up in Prisons; and the Day after, *Coffet* having a Catalogue of the Prisoners Names, call'd them out, and as they came out, knock'd them o'th' Head one by one. At *Orleans*, the Edict of Pacification was solemnly publish'd, which gave the *Protestants* so much Confidence, that three Hundred of them met together for Worship, and were all cut off at once: One of the Murderers with his Companions went to a noble Councillor's House in this Place, telling him they must sup with him; the Councillor ignorant of their Designs, entertain'd'em with great Kindness, which after supper they requited by murdering him, and plundering his House. And here also *Peter Ramus*, the famous Professor of Logick, fell a Sacrifice to their Fury: having slain him, they cast him out of the Chamber Window, so that his Bowels issued out upon the Stones; after which they trail'd his Body thro' the Streets, whipping it as it was drawn. Coming to the Lodging of a Jeweler in the Night, they knock'd at the Door, and in the King's Name demanded Entrance; his Wife being big with Child, and near her Time (having the Midwife with her) rose out of Bed from her Husband, and open'd them the Door, whereupon rushing in, they stab'd her Husband in the Bed, and preparing to do the same to the Woman, the Midwife intreated them to spare her, at least till the Child was born; but regardless of such Solicitations, they thrust a Dagger up her Body; the Woman made shift to escape to a Loft above the Room, whither they pursu'd her, and gave her another stab in the Belly, and so cast her Head-long out of the Window, the Infant by this Means falling out upon the Ground. In another Place, one of the Wretches snatching up a little Child in his Arms, the poor Babe began to play with his Beard, and to smile upon him; but this could not move the hardened Wretch, for immediately he wounded it with his Dagger, and then cast it all Gore-blood into

the River. A Gentleman of *Paris*, as soon as the Massacre was ended there, went to *Angiers*, to the House of Mr. *John Mason*, a *Hugonot* Minister of great Learning and Fame, and Meeting with his Wife at the Door, saluted her, asking where her Husband was; she directed him to the Garden where he was walking; when he came to the Minister, he embrac'd him with much Appearance of Affection, but presently told him, the King had sent him to kill him, presenting a Pistol to his Breast, and after a short Prayer (which the Minister begg'd leave to make) he shot him dead. At *Burdeaux*, the Magistrate was in Suspence what to do, not being, it seems, prepar'd for such hellish Drudgery: but the Lord *Monpeffat* assur'd him, it was the King's Mind, that the *Hugonots* shou'd be all murder'd, and that he could not do a more acceptable Service; whereupon he gathered the Scum of the City together, and gave them a Charge to kill all the *Protestants*, not sparing one; and for an Example, went himself to the Lord *Obier's* House, and murder'd him in his own Court. If any of the *Protestants* deserted their Religion, and came over to them, they us'd to set them in the Fore-front of their Troops of Cut-Throats, and make them give the first Onset, crying, *Smite, smite, are they not your holy Brethren and Sisters*; and if any refus'd, they were slain upon the Spot. Sometimes they wou'd insult the poor People, blasphemously deriding their Religion, saying, Where is now your God? What is become of all your Prayers and Psalms now? And thus they went on, covering the Country with the Carcasses of the slain, and defiling the Land with a Deluge of innocent Blood; insomuch, that within a few Months above threescore Thousand were murder'd up and down the Kingdom.

Such of the *Protestants* as could, stood upon their Defence; as at *Sancerre*, *Rochel*, *Mismes*, *Montauban*, &c. whither many betook themselves for Sanctuary, and underwent great Calamities in the Sieges of these Places, which I must not relate. At *Sancerre* the People were forc'd to eat Horses, Asses, Mules, Dogs, Cats, Rats,

Ec. Beasts Hoofs, Horns, Lanthorns, *Ec.* Nay, they fry'd the Excrements of Beasts, and Men, which they eat; and it seems the King threatned he wou'd make them eat one another. The *Rochellers* had been reduc'd to the like Extremity, but that Providence wonderfully supply'd them; for when all other Provisions fail'd, there came a vast Multitude of small Fishes every Day into the Harbour, on which they liv'd during the Siege. It was observ'd, that as these Fish were never known there before, so after the Siege, they never came again.

And thus the Reader has the true Spirit of *Poper*y further exemplify'd and display'd. Behold Perfidiousness and Cruelty going Hand in Hand, scorning all Restraints, and trampling under Foot, not only Honour and Conscience, but common Humanity: Let *Protestants*, let *Britons* take Warning by these terrible Instances of *Popish* Rage, and *Cannibal* Fury; and join in their Supplications to Heaven, that God wou'd preserve them, their Children and Posterity, from the Jaws of such inhumane Monsters.

C H A P. V.

A short View of the Inquisition.

THE next Instance I promis'd to subjoin, is an Account of the *Inquisition*, which I may be bold to say, exceeds all the Rest; and in its Constitution and Practice, is such a Composition of Dissembling, Intreague, and Barbarity, and that under Pretence of Religion and Justice, as can't be match'd on Earth.

The Inquisition (I shan't distinguish between that in *Spain*, *Portugal* and other Places) is an high Court erected for the searching out and punishing *Hereticks*. It consists, (says *Dr. Geddes* from whom, having been an Eye-witness, I shall chiefly take the Account, of an Inquisitor General, the supreme Council, Inquisitors, Assessors, Qualificators, a Secretary, an Advocate-fiscal, a Treasurer, Familiars and

Miscel. Vol.
1. Pa. 423.

and Goalers. The Advocate-fiscal prosecutes the Prisoner, with his utmost Skill and Diligence, to convict him of *Heresy*: The Treasurer has the Goods and Estate of the Prisoner put into his Hand, when apprehended; the Familiars are the Bailiffs of the Inquisition, whose Office is esteem'd so great an Honour that there is not a Nobleman in *Portugal* but is ready to be imploy'd in it; and indeed every Office belonging to this holy House (as they call it) has the same Indulgences granted to it by the Pope, as was granted by the *Lateran* Council, to those that defended the Holy-land; viz. full Pardon of all Sin, and an higher Degree in Heaven. The Inquisitors and all their Officers take an Oath, not to discover to any Person whatever, what is done within the Walls of the Inquisition; nor is any Thing more severally punish'd than the Violation of this Oath; whereby they provide effectually for the Concealment of their Villany from the World; and that they may not want Employment, they oblige all persons to inform, that can do it; to which Purpose they publish their Edicts in the following Terms.

Ged. *Ibid.*

Pa. 427.

“ To all and singular Christians, as well Ecclesiastical as Laicks, of both Sexes, of whatsoever Degree, Order, Condition, Preeminence, Dignity or Authority, the highest not excepted: Know ye, that we by the Sense and Tenor of these Presents, and by our Authority, and by that of the Office we exercise here, do charge and command, that within twelve Days after the Publication hereof (the first four of which are to be as the first, and the next four as the second and the last four as a peremptory, Canonical Admonition) all that do know or suspect any guilty of *Heresy*, to come and inform against them, upon Pain of the greater Excommunication *lata Sententia*, which shall be *ipso facto* incur'd, and from which they cannot be absolv'd by any, but by our Lord the Pope, or by us. And we do further certify, that whosoever, despising the Penalty of this Excommunication, shall forbear to inform us, shall moreover be proceeded against, as a Favourer of *Hereticks*,

If

If the Informer when he comes in, names any Witnesses besides himself, they are sent for privately, and before they are examin'd do take an Oath, not to discover to any Person their having been with the Inquisitors; nor to speak of any Thing they said, or saw, or heard within the Court.

All People, tho' never so infamous, and tho' they stand convicted of Perjury, are, in Favour of the Faith, and in Detestation of *Hereticks*, admitted by the Inquisition to be Witnesses, mortal Enemies only excepted; which exception is of little Benefit to the Prisoner, by reason of his not knowing who they are, that have inform'd or witness'd against him.

The Depositions of the Informers and Witnesses, if there be any, being thus privately taken, a Familiar (or Bailiff) is sent for, and being come, he has the following order put into his Hand.

“ By Command of the Reverend Father N. an *Inquisitor* of Heretical Pravity, let N. be apprehended to the Prisons of this holy Office, and not be released out of them, but by the express Order of the said Reverend Inquisitor.

If several Persons are to be taken up at the same Time, the Familiars are commanded so to order Things, that they may know nothing of one another's being apprehended; and at this the Familiars are so expert, that a Father, his three Sons, and three Daughters, who liv'd together in the same House, were all carried Prisoners together to the *Inquisition*, without knowing any Thing of one another's being there; until seven Years afterward, when they that were alive, came forth in an Act of the Faith.

The Prisoner being apprehended, and carried with all possible Secrecy to the *Inquisition*, is deliver'd to the Goaler, who takes him to one of the Prisons (which is a little dark Room, with no other Furniture than an hard Quilt, and an useful Pot) where the Prisoners are not suffer'd to see one another, nor any Body but the Keeper, who generally treats them with great Harshness

ness. After the Prisoner has spent some Time in this melancholy Apartment, perhaps several Months, he's brought before the Inquisitors ; where being ask'd some Questions, he's admonish'd upon the Oath he has taken, to confess all his *Heresies*, and discover all his Teachers and Complices ; if the Prisoner denies he ever held any *Heresies*, or ever had any Communication with *Hereticks* ; he's gravely told the holy Court does not imprison People rashly, or without having good Grounds for what they do ; and that he would do well to confess his Guilt, and the rather, because the holy Office, contrary to the Custom of all other Courts, is severe to those that deny, but merciful to those that confess their Guilt.

If the Prisoner persists in denying that he ever held any *Heresies*, his Goaler is call'd in, and commanded to carry him back to the Place whence he came ; and the Prisoner is strictly admonish'd to examine his own Conscience, that the next Time they send for him, he may be prepar'd to make a full and true Confession. The Prisoner being allow'd two or three Days, perhaps Weeks or Months more, to do this in, is brought before the Inquisitors a second Time, and is ask'd whether he comes prepar'd to confess ; and if he answers that he cannot, without accusing himself and others falsely, make any such Confession as they desire of him ; they do then ask him where he was born, and what his Parents were, and where he went to School, and who were his School-masters, and where he has liv'd all his Time, and with whom he has convers'd most, and who has been his Confessor, and when he was last at Confession, and at the Sacrament, with twenty more such Questions : And being told they have sufficient Proof of his being a *Heretick*, they command him, since he cannot repent of his *Heresies*, unless he confess them all, to go back to his Prison, and there to pray to God for Grace, to dispose him to make a full and true Confession, to the saving of his Soul, *which is all they seek after*. And being again allow'd a considerable Time to pray,
and

and consider what the Inquisitors have said to him, he is brought before them a Third time ; and in case he persists in pleading not Guilty, he is ask'd some Questions concerning divers *Heretical Doctrines* ; but without acquainting him with the Particulars he is charged withal, for fear of leading him thereby to the Knowledge of the Informers or Witnesses : *As for Example*, whether he believes Christ to be bodily in the Sacrament, and that it is lawful to adore Images, and to pray to Saints and Angels ? and if he affirms, that he always firmly believed these, and all the other Doctrines of the *Roman Church*, he's ask'd, if he always believ'd these Doctrines, how he comes to speak against them ? and if he denies he ever did, he is told, that since he is so obstinate in his *Heresies*, of which they have a sufficient Proof, they will order their Advocate-Fiscal to from his Process, and to convict him of them : But in case the Inquisitors have not sufficient Evidence, notwithstanding that (to draw a Confession from the Prisoner) they had told him oftner than once, that they had ; they then fall a *Note lower*, and tell the Prisoner, that tho' they may not have sufficient proof of his *Heretical* words and actions, to convict him of them, that yet they have sufficient to put him on the Rack to make him confess them : And having fix'd the Day when he is to undergo the Tortures ; when that dismal Day comes, if he does not prevent it by such a Confession as is expected, he is led to the place where the Rack is, attended by an Inquisitor, and a Publick Notary ; who is to write down the Answers the Prisoner returns to the Questions, which be put to him by the Inquisitor, whilst he is upon the Rack. During the Time the Executioner is preparing that Engine of unspeakable Cruelty, and is taking off the Prisoners Cloaths to his shirt and drawers, the Inquisitor is still exhorting the Prisoner to have Compassion on both Body and Soul, and by making a full and true Confession of all his *Heresies* to prevent his being tortur'd. But if the Prisoner saith, that he will suffer any thing rather than accuse himself and others falsely, the Inquisitor commands the Ex-

L

ecutioner

executioner to do his Duty, and to begin the Torture ; which in the Inquisition is given by twisting a small Cord hard about the Prisoners naked Arms, brought behind his Back, and hoisting him up from the ground by an Engine to which the Cord is fastened ; and, as if the miserable Prisoner's hanging in the Air by his Arms, were not torment enough, he has several Quassations or Shakes given him, which is done by screwing his Body up higher and letting it down with a Jirk, which disjoints his Arms, and after *that* the Torture is more exquisite than it was before.

When the Prisoner is first hoisted up, an Hour-glass is turn'd, which (if he doth not prevent by confessing) must run out before he is taken down. If the Prisoner endures the Rack without confessing what they wou'd have (which few, or none tho' never so innocent, are able to do) as soon as the Hour-glass is out, he is taken down and carried back to the Prison, where there is a Surgeon ready to put his Bones in Joint. If the Prisoner makes the expected Confession while upon the Rack, it is writ down word for word by the Notary, and is (after a day or two to set his Bones and restore his Senses) carried to him to put his Hand to it ; which if the Prisoner refuse, affirming it to be false, and extorted from him by the Extremity of Torture, he's carried to the Rack a second time.

In *Spain* the Rack stands in a deep and dark Dungeon under the Ground, that the Shreeks of the Tormented may not be heard : Where the Executioner comes in, Cloathed from Top to Toe in black Canvas, with a long black Hood on his Head, that covereth his whole Face, only two Peep-holes for his Eyes, as if the Devil himself was to be the Tormentor. The In-

*Vid. Clark's
Original and
Progress of
Spanish Inqui-
sit. Pa. 240.*

quisitors being seated upon a Scaffold hard by, begin to question the Prisoner, and if he don't answer according to their mind, they command the Prisoner (Man or Woman) to be stript naked and hoisted up (as mention'd before) on the Pully, having

having great Bolts on his heels: And whilst the poor Creature hangs in this Manner, they are busie in exhorting him to confess; then they command him to be hoisted higher, and after a while to be let down, and twice as much weight to be fastened to his Feet, ordering the Executioner to let him down, and hoist him up with a Jirk, at which if he cry out by reason of the Exquisite pain it occasions, they roar out as loud, and tell him, if he does not confess the truth, *he shall come down with a Vengeance*: After this they bid the Hangman let him down half the way, and give him the Strapado; if he remain constant they add more weight to his heels, and the miserable Creature half dead and all his Bones out of Joint, is hoisted up the third time, they railing at him all the While, calling him Dog, *Hevetick*, &c. telling him he's there like to make his End. And after all this (which lasts usually three Hours) they ask the Goaler, for the greater Terror of the Prisoner, whether his other Torments are ready? The Goaler answers, they are ready, but he hath not brought them with him; they bid him bring them to Morrow; for, say they, we will try other Methods to get Truth out of this Fellow; and turning themselves to the Prisoner lying in a most miserable Plight, "Sirrah, say they, how like you this? have you enough of it yet? Well, see that you call your Wits to you against to Morrow, or look to die then. For what you have felt is but a Flea-biting in Comparison to what is Behind." Sometimes they add another Kind of Torture that they call the *Aselli*, which is by a Piece of Timber hollow'd at Top like a Trough, about the Middle whereof, is a sharp Bar going cross: On this they lay the Party naked, his Arms, Thighs and Legs bound with small Cords, and wrested till the Cords pierce to the very Bone; and here they torment him in an expresse Manner, and by sundry Devices 'till he's almost ready to expire. Sometimes they set a Pan of burning Charcoal under the Soles of the Prisoners Feet, when they go to the Rack. If they can't

by such Methods bring them to confess, they send to Prison to them a fit Tool to insnare them, whom they call a *Flie*. He pretends to suffer for the same Cause with them, and talking to them for their Comfort in Religion, sometimes gets out of them Matter of Accusation, which he improves as his Masters direct.

When a competent Number of Prisoners are convicted of *Heresy*, either by their own voluntary or extorted Confession, or upon the Evidence of Witnesses, a Day is fix'd by the chief Inquisitor, for a Goal-delivery, which is call'd by them *an Act of the Faith*, and which is always upon a Sunday: In the Morning of this Day, the Prisoners are brought into a great Hall, where they have the Habits put on they are to wear in the Procession; which begins to come out of the Inquisition about nine of the Clock in the Morning.

The first in the Procession are the *Dominican* Friars, who carry the Standard of the Inquisition; which on the one Side hath their Founder, *Dominick's* Picture, and on the other Side, a Cross betwixt an Olive-tree and a Sword, with this Motto,*
** Justice and Mercy. Justitia & Misericordia.* Next after the *Dominicans*, come the *Penitents*; some with *Benitoes*, and some without, according to the Nature of their Crimes; they are all in black Coats without Sleeves, and bare-footed, with a Wax-candle in their Hands. Next come the *Penitents*, who have narrowly escaped being burnt, who over their black Coat have Flames painted, with their Points turn'd down-wards, to signify they have been saved, *but so as by Fire*; this Habit is call'd by the *Portuguese*, *Feugorevolto*, or Flames turn'd upside down. Next come the Negative and Relapsed, that are to be burnt, with Flames upon their Habit pointing upwards. And next come those that profess Doctrines contrary to the *Roman* Church; and who besides Flames on their Habit pointing upwards, have their Picture, which is drawn two or three Days before, upon their Breasts, with Dogs, Serpents, and Devils; and all painted with open Mouths about it.

**Pegua,*

Pegna, a famous Spanish Inquisitor, calls this Procession * *horrendum ac tremendum Spectaculum*, and so it is in Truth; there being something in the Looks of all the Prisoners, besides those that are to be burnt, that is ghastly and disconsolate beyond what can be imagin'd; and in the Countenance of those that are to be burnt, there is something that looks fierce and eager. * *terrible Sight.*

The Prisoners that are to be burnt alive, besides a Familiar which all the Rest have, have a Jesuit on each Hand of them, who are continually preaching to them to abjure their *Heresses*; but if they speak any Thing in Defence of the Doctrines they are going to suffer Death for professing, they are immediately gagg'd, and not suffer'd to speak a Word more.

After the Prisoners, comes a Troop of Familiars on Horseback, and after them the Inquisitors and other Officers of the Court upon Mules; and after all comes the Inquisitor General upon a white Horse led by a Man, with a black Hat, and a green Hatband, and attended by all the Nobles, that are not employ'd as Familiars in the Procession.

In the *Terreiro de Paço* (which may be as far from the Inquisition, as *Whitehall* is from *Temple-Bar*) there is a Scaffold erected, which may hold 2 or 3 thousand People; at the one End sit the Inquisitors, and at the other End the Prisoners, and in the same Order as they walked in the Procession: Those that are to be burnt being seated on the highest Benches behind the Rest, which may be ten Foot above the Floor of the Scaffold.

After some Prayers and a Sermon, which is made up of Encomiums of the Inquisition, and Invectives against *Hereticks*, a secular Priest ascends the Desk, which stands near the middle of the Scaffold; who having first taken all the Abjurations of the Penitents; who kneel before him one by one in the same Order they walk'd in the Procession; at last recites the final Sentence of the Inquisition upon those that are to be put to Death, in the Words following.

“ We

“ We the Inquisitors of Heretical Pravity, having
 “ with the Concurrence of the most illustrious N. Lord
 “ Archbishop of *Lisbon*, or of his Deputy N. call’d on
 “ the Name of the Lord Jesus Christ, and of his glori-
 “ ous Mother the Virgin *Mary*, and sitting in our
 “ Tribunal, and judging with the holy Gospels lying
 “ before us; that so our Judgment may be in the
 “ Sight of God, and our Eyes may behold what is just
 “ in all Matters, betwixt the magnifick Doctor N. Ad-
 “ vocate-fiscal, on the one Part, and you N. now be-
 “ fore us on the other, We have ordain’d, that in this
 “ Place, and on this Day, you shall receive your defi-
 “ nitive Sentence: We therefore by this our Sentence
 “ put in Writing, define, pronounce, declare, and sen-
 “ tence Thee N. of the City of *Lisbon*, to be a convict-
 “ ed, confessing, affirmative, and profess’d *Heretick*,
 “ and to be deliver’d and left by Us as such, to the
 “ secular Arm; and We by this Sentence, do cast Thee
 “ out of the Ecclesiastical Court, as a convicted, con-
 “ fessing, affirmative, and profess’d *Heretick*; and We
 “ do leave and deliver Thee to the secular Arm, and
 “ to the Power of the secular Court; but at the same
 “ Time do most earnestly beseech that Court so to
 “ moderate its Sentence, *as not to touch the Blood, or*
 “ *put thy * Life in any Danger.*

Dr.

* There was an ancient Canon in the primitive Church, forbidding
 the Clergy to have any Hand in the Blood of any Person whatever;
 out of Regard to which these wretched Dissemblers pretend to desire,
 that the Life of their Prisoners may be sav’d: And on the same Account
 I suppose ’tis, that the Bishops in *England* don’t vote in Capital Causes.
 How little this Canon has been observ’d by latter Ecclesiasticks, not-
 withstanding this Sham of the Inquisitors, is known to the World. It
 mayn’t be unacceptable to the Reader, to give some Hints concerning
 this Matter; which will let him see not only the Rise and Progress, of
 Sanguinary Laws in the Affairs of Religion; when they were brought
 into *England* particularly; but when and how the Clergy came to
 have an Hand in them. I shall borrow the Account chiefly from the
 late Bishop of *Sarum*. The primitive Church, says he, tho’ ready e-
 nough to pass Anathematisms on every thing they judg’d *Heretick*,
 yet all Capital Proceedings against *Hereticks* they condemn’d; insomuch,
 that

Dr. *Geddes* justly observes here, there is not in all History an Instance of so gross and confident mockery of God and the World, as this of the Inquisitors, beseeching the Magistrate *not to touch the Life of the Condemn'd*. For why, says he, do they teach that *Hereticks* of all others ought to be punished with Death? why do they deliver their Prisoners to the Magistrates in Coats painted over with Flames? Why do they never censure the Secular Magistrate's neglect of their Petition, so as always to burn those the Inquisition put into their Hands within an Hour or two? And why don't they shew some of the Mercy they pretend to plead for, at
Rome,

that when two Bishops prosecuted *Priscillian* and his Followers before the Emperor *Maximus*, upon which they were put to Death; their Zeal was generally so blam'd, that many refus'd to hold Communion with them; and tho' the *Roman* Emperors made many Laws against *Hereticks*, excluding them from the Privileges of other Subjects (such as making wills and receiving Legacies) and particularly sentencing the *Manichees* to Death, yet the Christians scrupled to desire the Execution of these Laws: At length the *Donatists* growing intolerable, they consented to the inferior Penalties (of fining, banishing, &c.) but still condemn'd taking away their Lives. In the 6th Century, *Justin* the I. order'd the Tongue of *Severus* to be cut out; which was the first Instance of Severity towards Mens Bodies which the Church let pass without Censure. In the 8th Century, *Justinian* II. burnt all the *Manichees* in *Armenta*; and in the End of the 11th Century, the *Bigomili* were condemn'd to be burnt by the Patriarch and Council of *Constantinople*. In the 12 and 13th Centuries, *Dominick* and his *Brethren-Preachers* perswaded the civil Magistrate in *France* to assist them in silencing the *Lionists*, by burning them as obstinate *Hereticks*; and adds my Author, that they might, do this by Law, the Council of *Lateran* decreed, that all *Hereticks* shou'd be deliver'd up to the secular Power to be extirpated, meaning (tho' they tho't not fit to speak out) that they shou'd be burnt; which was the Death they made use of, because *Witches*, *Wizards*, and *Sodomites* had been so executed: And they tho't the Punishment wou'd appear the more terrible, as carrying in it a Resemblance of everlasting Burning, to which they adjudged the Souls of the *Hereticks*; confidently affirming to the People, their decrees were ratified in Heaven, by Virtue of that of our Saviour, *whose Sins ye bind on Earth, are bound in Heaven*. It was in *Wickliff's* Time this bloody Decree began to be executed in *England*. In the 5th of *Richard* the II. a Sort of a Law was made against him and his Followers; and in the second of his Successor, *Henry*

Rome, where the civil and Ecclesiastical Power is lodg'd in the same Hand? but indeed the whole is the most flagrant Hypocrisie; they aiming at nothing less than the present and immediate Death of the unhappy Creatures they have been teasing so long, (and as it were killing over and over again) nor delighting in any thing more.

When the Prisoners are in Custody of the Civil Magistrate they are forthwith loaded with Chains and being carried into the secular Jail, are in an Hour or two brought before the Lord Chief Justice; who without knowing one Word of their particular Crimes, or the Evidence against them, asks them one by one in what Religion they intend to die: If they answer, in the Romish Religion, they are sentenc'd to be carried to the Place of Execution, and there to be first strangled, and then burnt to Ashes. But if they say, they'll die in any other Faith, they are sentenc'd to be burnt Alive: And when any of them refuse to be reconciled to the Church of *Rome*, at the Place of Suffering, which the Jesuits labour to bring them to, they declare, at parting with them, " That they leave them to the Devil, " who is standing at their Elbow to receive their Souls, " and carry them with him to the Flames of Hell, as

ry IV. a more severe Law pass'd, viz. That none shou'd preach any Doctrine contrary to the *Catholick Faith*, or Determinations of the holy Church, and that none shou'd favour and abet them (such Preachers) nor keep their Books; and if any were convicted for acting against that Ordinance, they were to be left to the secular Court according to the holy Canons, and the Mayors, Sheriffs, and Bailiffs, were to be present at passing the Sentence, if required by the *Diocesan* or his Commissioners; and after the Sentence, they were to receive them, and them before the People in an high Place do to be brent; and now was issued out the Writ *de Hæretico Comburendo*. In the next Reign a yet severer Act was made against the *Hereticks*, call'd *Lollards*; by which Act, Officers of State, Judges, Justices of the Peace, Mayors, &c. were sworn to use their whole Power to destroy them: And how the Matter stands, at this Day, the holy Court of Inquisition is a sufficient Evidence, where these Men meet on Purpose to shed Blood, with the ancient Cannon staring them in the Face, which they mock whilst they pretend to do it Reverence.

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“ soon as they are out of their Bodies.” Upon this a great shout is made; and as soon as the Jesuits are off the Ladders, the cry is, *Let the Dog's Beards be made, let the Dogs Beards be made*; which is done by thrusting flaming Furzes, fastened to a long Pole, against their Faces; which inhumanity is continued till their Faces are burnt to a Coal, and is always accompanied with such Acclamations of Joy, as are not to be heard on other Occasions; a Bull-Feast (says my Author) or Farce, being a dull Entertainment to this inhumane Treatment of an *Heretick*. Within a few Days after the Execution, the Pictures of all that have been burnt, are hung up in St. *Domingo's* Church, whose West End, tho' very High, is all cover'd with these Trophies of the Inquisition; hung up there in Honour to *Dominic*, the first Inventor of the Horrid and Infamous Court of Inquisition; and in which he remarkably fulfill'd his Mother's Dream, who when she was ready to be brought to Bed of him, dream'd she was deliver'd not of a human Creature, but of *a fierce Dog, with a burning Torch in his Mouth*.

THE CONCLUSION.

The Miseries of a Popish Government, particularly of that of the Pretender, shou'd these Nations be brought under such a Judgment: an Estimate of the Land the Church wou'd Challenge upon the return of Popery.

AND thus I have brought the Account as far as I intended, and leave the Reader to such Reflections as he sees Proper; not doubting but, if he have any thing of the Spirit of a Christian, of a Protestant, a Briton, or (I had almost said) of a Man, his Indignation will rise within him, not only against the Actors in these inhumane Tragedies, but against those that wou'd subject their Native Country to the like Calamities; and open in it so Black and Bloody a Scene:

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I mean such as wou'd set up the Claim of a Popish Pretender and Impostor. Reader view what has been said, and think with thy self, as justly thou may'st, that one half has not been told thee, nay, that this is not the hundreth Part of what is true; and yet this, or something as bad, will be the Portion of our Cup, if ever *Britain* yield to the *Pretender*. Popery in its bare self is bad enough, without any thing to inflame it, and make its fiery Zeal burn the fiercer; but *Popery* returning to *Britain* under the Conduct of the *Pretender*, a Pupil of *France* and *Rome*, will have many 'Terrible Ingredients in it. There will be a * *Revenge* for former Injuries; a Demand of vast Arrears due (as we shall soon be told) both to *St. Peter's* Patrimony, and to those that have ventur'd so much in the *Chevalier's* Cause, and subsisted him at so great Expence; we shall often hear to our Cost the Memento the late *French King* gave him, upon his design'd Invasion (*Anno 1708*) when he presented him with a Sword, Remember, says he, if you prove successful, 'tis a *French Sword*: Whether it be a *French*, a *Swedish*, a *Spanish*, or *Italian* Sword, to be sure if it prevail, as our Blood must satiate it, so our 'Treasures must pay for it. In short, *Popery* with all the Circumstances that wou'd attend it, in the Hands of a soure, Saturnine, revengeful Bigot (and such is the *Pretender* in his natural Temper, known to be) wou'd be sevenfold more *Popery*, than in its abstract self; and shou'd it break in amongst us (which *GOD* forbid) we might expect a fresh Accomplishment of what was spoke concerning *Jerusalem* of old, then shall be great Tribulation, such as was not from the Beginning of the World

to this Time; and except those Days be shortened, there shall no flesh (no Protestant) living be saved: Nor may those that abandoning all Reason, Religion, Love of their Country, and even the Principles of Self-Preservation, e-

* ----- Regnabit sanguine multo
Ad Regnum quisquis venit ab exilio.

pouſe ſo diſhonourable a Cauſe, expect much better Quarter: They ſhou'd remember the Principles, before mention'd, which take ſuch deep hold of a *Popiſh* Conſcience, that nothing can reſcue it. A *Popiſh* Prince is bound by all that's Sacred to extirpate by Fire, Sword, &c. his Heretical Subjects: If he forbear it, the Church will excommunicate, curſe, depoſe, and damn him. They ſhou'd remember how the Fathers of *Conſtance* kept their promiſe to *John Huſ*, and *Jerom* of *Prague*, both whom they burnt after ſolemn Aſſurances of Safety. Should remember the Honour and Fidelity of the *French* King and Court to the *Hugonots*, at the Maſſacre of *Paris*: Of *Lewis* the 14th to his Proteſtant Subjects, who ſet the Crown on his Head, and were rewarded with Dragooning and the Gallies for their Service. They ſhould remember the Gratitude of *Queen Mary* to the *Suffolk* Men, who having ventur'd all in her Service, pleaded her promiſe to preſerve their Religion, but had in Answer, *They ſhould have the Honour of being the fiſt Martyrs*: and to that famous Proteſtant Judge (*Hales*) who ſtood up for her Title, in Oppoſition to that of the Lady *Jane Gray*, and yet was afterwards degraded, imprifon'd, and treated in ſuch a Manner for his *Hereſie*, as drove him to put an End to a miſerable Life. Nay let them remember (which ſurely the Nation can't yet forget) how well King *James* kept his Promiſe and Engagements to the Church of *England*, after they had ſo zealouſly eſpouſed him. He was taking large Steps towards accompliſhing his Queen's Hopes (as ſhe is ſaid to have declar'd them after the Slaughter made by *Jefferies* in the *Weſt*) that by *Chriſtmas* following ſhe wou'd dine all the Proteſtants in *England* for Half a Crown. In a Word, there is no ſuch thing as Faith or Gratitude to be expected from a *Popiſh* Prince, by Proteſtants; and they who rely on it will ſoon ſee themſelves wofully diſappointed, and that what the Queen Regent of *Scotland* ſaid in Juſtification of her ſo frequent violating her Promiſes, is true *Popiſh* Divinity, viz. *That Faith is not to be kept with Hereticks; and that ſhould*

she kill all her Protestant Subjects (notwithstanding those Engagements) she only acted like a most dutiful Daughter of holy Mother Church. But I have not room to expatiate here as the Subject wou'd bear, and a little of the Warmth of a *Briton* and a *Protestant* wou'd prompt to do: 'They are chiefly Facts I am concern'd with; and therefore remit the Reader to the serious Consideration of the foregoing Narrative, as containing something of the true Spirit, and genuine Fruits of *Popery*, hoping he'll stand affected towards it as it deserves.

I shall however before I conclude take Notice of one thing farther (which tho' of a different Nature from what I have been upon, has the same Tendency, viz. to shew how uncomfortable a Guest the *Pretender* and his Religion wou'd be among us) I mean the Resumption of Church Lands; a Consideration which will have and ought to have its weight with the *Protestants* of *Britain*: who shou'd they compound for their Lives by sacrificing their Consciences, and so avoid the Crime and Punishment of *Herefie*, must in Case of the return of *Popery* yield up a great Part of their Estates to avoid the Charge of Sacrilege. That this Argument may appear in a proper Light, I shall subjoin, from a late † Pamphlet, an Account of the Number and Revenues of the Religious Houses in *England*, comparing the Value of Lands then and now, in order to let the Reader see what Proportion of the present Lands of the Nation wou'd be in the Hands of the Church, (as they call it) shou'd it ever be in a Capacity to recover its ancient Possessions: The Account stands thus.

As far as we can Collect, says my Author, the Religious Houses in *England* and *Wales*, are in all to the

† A Summary of all the religious Houses in *England* and *Wales*, with their Titles and Valuations, at the Time of their Dissolution: And a Calculation of what they might be worth at this Day. If any shou'd think this Author's Calculation not exact, let him consult Dr. *Meeteux's Chronicon Preciosum*, and he may receive fuller Satisfaction.

Number of 1041: Of these only 653 are of known Value, whilst there remains 388 of which we have no Estimate. The only fair Method of computing the Value of the latter, will be by considering the Proportion they bear to the former in Number: Common Arithmetick will inform us, that if 653 Houses were estimated at 171,314 *l.* 18 *s.* 1 *d.* (which the Author supposes to be the stated Revenue of these Houses) then 388 Houses may reasonably amount to the Sum of 101,792 *l.* 0 *s.* 1 *d.* $\frac{1}{2}$, which added together make 273,106 *l.* 18 *s.* 3 *d.* $\frac{1}{2}$. Now one Penny in those Days was equivalent to a Shilling at present, as doth undoubtedly appear from the Observations that may be made upon the Proportion that Labourers * Wages, the Price of † Wheat, and the Subsidies * granted in Parliament then, bear to those in our Time. For this Reason you ought to multiply the above mention'd Sum of 273, 106 *l.* 18 *s.* 3 $\frac{1}{2}$ by 12,

* The Wages of an Hay-Maker (or Labourer in Harvest Work, as I suppose he means) in the Reign of *Henry VII.* was settled at One Penny, and in the Reign of *Henry VIII.* never exceeded three Halfpence, whereas 12 Pence now is the lowest Hire. *Vid. Stat. 11. H. VII. and Stat. 6. H. VIII. concerning Artificers.*

† We have no direct Account of the Price of Corn in *Henry VIII.*'s Time, but may suppose it the same as it was in that of his Predecessor and Successor: In the second Year of *Henry VII.* Wheat was sold for 3 Shillings the Quarter: In the seventh Year, when a terrible Dearth happen'd, it did not arise to above twenty Pence the Bushel; and in his tenth and fifteenth Years, was sold for 4 Shillings the Quarter. *Vid. Baker's Chron. Vit. H. VII. and Mary I.* In the Reign of Queen *Mary*, unless in Time of Famine, Wheat was commonly sold for five Shillings a Quarter in *London*, and for four Shillings a Quarter in the Country; so that we may fairly compute the Price of Wheat in *Henry VIII.* his Time to have been 4 Shillings the Quarter, which multiply'd by 12, amounts to 2 *l.* 8 *s.* which is but a reasonable Price for Wheat at this Day.

* In the tenth Year of *Henry VII.* an hundred and twenty thousand Pounds was granted by Parliament, for the *Scots Wars*; which was look'd upon to be so exorbitant a Tax, that sixteen thousand Men rose in Rebellion to oppose its being levied. This Aid (which was granted but 38 Years before the Dissolution of the Abbies) were we to multiply it by 12, wou'd make but a trifling Sum, compar'd with the Subsidies that have been yearly rais'd for the late Wars. *Vid. Ld. Verulam's Hist. of Henry VII. p. 163, 164.* which

which will give the real Value at this Day, and amounts to the Sum of 3,277,282 *l.* 19 *s.* 6 *d.* Now altho' this may appear to be almost an incredible Sum, yet we are not to imagine that it was the only Income of these Religious Houses; for it was only the reserv'd Rent of their Mannors, and the Yearly produce of their Demesnes, without computing Fines, Herriots, Renewals, Deodands, &c. which wou'd perhaps have amounted to twice as much. But to be more exact in our Calculations; let us from this Yearly Income of the Monastick Houses, deduct a sixth Part for Demesnes, and then the Remainder will be their reserv'd Rents. If therefore from 3,277,282 *l.* 19 *s.* 6 *d.* you will Subtract 546,213 *l.* 6 *s.* 7 *d.* there will exactly remain for their Rents 2,731,069 *l.* 12 *s.* 11 *d.* Now the reserv'd Rent in all Church Tenures, is at least a fifth Part of the Estate; it will follow that the Lands which the Monks had out upon Lives, in all amounted to the Sum of 13,655,345 *l.* 4 *s.* 7 *d.* and if to this you add their Demesnes, we may fairly affirm, that the whole Land, which the Monks were Lords of, came to 14,101,558 *l.* 11 *s.* 2 *d.* How great a Part of our Land this must be, you may learn from the following Calculation. The Tax is paid so unequally, that when it is nominally Four Shillings in the Pound; tho' in the Mid-land Counties they are kept up to the Rigour, yet in the North, and in the West, only one and a Half, in others two, but in almost no Place, above Two and a Half is paid. We may therefore fairly affirm, that when the Land-Tax is Assess'd for Four, it brings in but full Two Shillings of the Pound, or the Tenth Part of the Income of our Estates, reckoning one Place with another: The Land-Tax is suppos'd one Year with another to bring in Two Million, and this may be accounted when multiply'd by Ten, to be the Value of all the Land in *England*, which is twenty * Millions

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* *Gregory King's* Calculations publish'd by *Dr. Davenant*, compute the whole Rent of Lands in *England* to be fourteen Millions; and

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per Annum ; of which only 14 Million, one hundred and one thousand, five hundred and fifty eight Pounds, eleven Shillings and Two-pence were in the Hands of the Clergy ; which is in other Words, that the Monks were Masters of above fourteen Parts out of Twenty of the whole Kingdom ; and out of the 6 Parts which were thus kindly left dependant on King, Lords, and Commons, were the four numerous Orders of Mendicants to be maintain'd, against whom no Gate cou'd be shut, to whom no Provision cou'd be denied, and from whom no Secret cou'd be conceal'd.

I know the Jesuit in his *Memorial, for the Reformation of England*, is for compounding this Matter, proposing the Church should not resume all her Lands according to the present Improvements and Value, but content her self with the ancient Value. But this we have Reason enough to think a Contrivance, a guilded Bait to draw the Nation into the Net, and wou'd soon be forgot, when the Church finds it self in a Condition to give a more exact Definition of Sacrilege, and to assert (what it calls) its Rights. Just such another Sham is that crafty Jesuit's Council of Reformation: He's not immediately for an *Inquisition*, because, says he, the Name of that may be somewhat odious and offensive *at the Beginning* ; and therefore he wou'd have his Managers go by another Name ; and yet advises that before this *Council of Reformation* resign its Authority, they shou'd take care to leave some *good and sound Manner of Inquisition*, adding, without this all will slide down again : So that they must not at first fall upon either Lives or Estates with their full Terror ; but when once they have us in their Power, we must expect no Mercy ; the

Sir William Petty's Calculations, which were much older, do compute them at eight Millions a Year. The latter of these wrote in the middle of the Reign of King *Charles II.* and the former in the Reign of King *William*, and the vast Difference between them as to the annual Value of all the Lands and Houses in *England*, we may chiefly attribute to our Trade, the Increase of which, has in half a Century much more than doubled the Rents of our Estates in this Nation.

Church's

Church's Goods can't be alienated; Sacrilege is a damnable Sin; *Hereticks* must be cut off; thus the Church decrees, and whoever is admitted to the Throne upon *Popish* Principles is sworn to be the Church's Executioner, and shou'd he fail in his Duty herein, wou'd forfeit his Crown, his Life, and his All.

But I leave these Things to the Readers own Improvement, without further Expostulation; hoping what has been said may be sufficient to awaken and confirm his Abhorrence of *Popery*, and of the Measures of those, that wou'd ruin themselves, their Country and Posterity, by bringing us under the Tyranny of a *Popish Pretender*, that tremendous Evil; which every true *Protestant* and *Briton* cannot but see himself bound to resist, even to Blood, if he has any Regard, either for *SOUL, BODY or ESTATE*.

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